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Killaloe, Kilfenora ...

THE
DIOCESAN HISTORY
OF
KILLALOE, KILFENORA, CLONFERT,
AND
KILMACDUAGH.

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THE
DIOCESAN HISTORY
OF
KILLALOE, KILFENORA, CLONFERT,
AND
KILMACDUAGH.

[A.D. 639—A.D. 1886.]

BY
EDWARD ALEXANDER COOKE
VICAR OF KILNASOOLAGH, DIOCESE OF KILLALOE.

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## PREFACE.

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IN the following pages I have endeavoured to give, from the most reliable and authentic sources, a slight sketch of a Diocese, many Prelates of which have occupied prominent places in the history of the Irish Church. Whilst it has been my desire to place in the hands of Churchmen especially a Diocesan History, it is hoped it may not be altogether devoid of interest to the general reader. As each of the four Dioceses, viz. Killaloe, Kilfenora, Clonfert, and Kilmacduagh, has its own distinct history, I have considered them separately, for it was not till the year 1834, by the Church Temporalities Act, that they became a united Diocese.

The materials I have used are found chiefly in Bede's *Ecclesiastical History*; *Monasticon Hibernicum*; Lewis's *Topographical Dictionary*; *Britannia*

*Sancta*, 1745; Collier's *Ecclesiastical History*; *Annals of Innisfall*; King's *Church History*; and Leland's *History of Ireland*.

Of course I have had constantly before me, and made free use of, Ware's *Antiquities*, 2 vols., 1764, edited by Harris; Colgan's *Acta Sanctorum*, 1645; and Dr. Cotton's *Fasti Ecclesia Hibernicæ*, 1851. Unless where necessary, references to authors and foot-notes have been avoided.

E. A. C.

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CHAPTER I.

INTRODUCTION.

THERE is, probably, no period in the history of Christianity in Ireland, following the age of St. Patrick, more remarkable than the seventh century. Indeed it might well be called the golden era of Ireland; for at a time when the Anglo-Saxons had scarcely begun to spread a new paganism in Britain, and the nations of Europe were plunged in barbarism, and, as a consequence, ignorance and demoralization, Ireland, the *Insula Sanctorum*—the Island of Saints—was the burning and shining light of the Western World. She was the seat of sacred learning; she was the University of the West. Schools and colleges were to be seen in various

parts of the country (traces of which stand to this day as monuments of her greatness), to which were attracted, by their reputation for holiness and extensive erudition, multitudes of students from Britain and Gaul. They were received by the Irish with Christian hospitality and friendship, and provided with sustenance and books. But she was also celebrated for her missionary zeal. Thirty years before Pope Gregory sent St. Augustine to preach the Word of God to the English nation, St. Columba came from Ireland and planted the Gospel in the northern provinces of the Picts, who gave him the island of Hy, which became a station for Biblical literature. The island was named after him Columb-kill and Iona, *i. e.* the Island of the Church of Columba.

On the death of St. Columba, Oswald, King of Northumbria, as soon as he ascended the throne, being desirous that all his nation should receive the Christian faith, asked that a bishop of the Irish Church might be sent. Nor were they long in granting his request, but sent him Bishop Aidan, a man, we are told, of singular piety, meekness, and moderation. On his arrival the king appointed him his Episcopal See in the isle of Lindisfarne.

St. Aidan was succeeded in the bishopric by St. Finan and St. Colman, who were instru-

mental, under God, in converting to Christianity not only the kingdom of the East Saxons, but also the kingdom of Mercia, which included a large part of central and southern England.

The Venerable Bede tells us that at this time the clergy were held in great veneration, so that wherever any one of them happened to go he was joyfully received by all persons as God's servant; and that if they chanced to meet him on the way, they ran to him, and bowing, were glad to be signed with his hand, or blessed with his mouth. Great attention was also paid to their exhortations; and on Sundays they flocked eagerly to the church to hear the Word of God.

But Irish missionary zeal was not confined to Britain. At the beginning of the seventh century Columbanus, the friend of St. Columba, preached the Gospel in France and Italy. From him the cloister of Luxeuil, of Bobbio, and others, derive their origin. At a later period Kilian, with his companions, preached in Thuringia, and founded a monastery at Wurzburg, the library of which preserves the proof of its descent, in precious monuments of the Irish language. Virgilius, a contemporary of Boniface, was bishop of Salzburg. The missionary labours of Gallus, a noble Irishman and scholar of St. Columbanus, in Switzerland, Germany, and Italy, are very celebrated. He raised up missionaries,

## *INTRODUCTION.*

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and was followed by Fridolin, who laboured in Alsace, Swabia, and Switzerland. Nor can we omit to mention St. Brendan, the representative of the sailor monks of this period, and founder of the abbey of Clonfert.

Now, looking back upon the life and work of these heralds of the Cross, and fully recognising their great sanctity and learning, their intense enthusiasm and self-denial in propagating the Gospel in other lands, it is to be regretted that no attempt was made, until the twelfth century, at diocesan or parochial organisation in Ireland. They were bishops, but without a prescribed area over which they could exercise their episcopal jurisdiction; they were clergy without parishes; they were zealous servants of Christ, without rule or system. Whilst the work of evangelization was progressing in other countries, the light of the Gospel was waning in their own. No doubt much of this can be accounted for in a people restless, naturally warmhearted, fond of travelling—all these things served as a means of conveying the Gospel to distant lands, and through their diligence they cultivated land and built monasteries, which became centres of conversion and teaching.



## CHAPTER II.

## HISTORY OF THE DIOCESE OF KILLALOE.

[A. D. 639-1753.]

**L**AONIA, or, as it is commonly called, Killaloe, is situated on the western banks of the Shannon, near the noted cataract which stops the navigation further up the river; and is bounded on the north by the parish of Ogonello and Kilno; on the west by that of Killo-Kennedy; on the south by Kiltemanlea; and on the east by the Shannon, which separates it from the county of Tipperary.

It derives its name, Kil-da-Lua, from an abbot named Lua, or Elua, or Molua (grandson of a king of north Munster), who resided at Killaloe and founded an abbey, sometime during the sixth century, and was esteemed a man of great sanctity.

By most writers it is called Kill-mo-Lua, *mo* being an addition of respect or tenderness; so that Killaloe means 'the church dedicated to my Lua.' The town was anciently resorted to in pilgrimage, of which there are many instances; amongst others, Connor Macdermod O'Brien,

King of Thomond and Desmond, who died there in pilgrimage in the year 1142. On an eminence, just where the Shannon contracts above the rapids, is the spot where Brian Boru, King of Munster, established his residence, at Chaun-Coradh, in the immediate neighbourhood of his own ancestral residence of Grianan-Lachtria, the ruins of which are still to be seen on the south shoulder of the hill of Craigh-Liath, about a mile north-west of Killaloe.

It would seem, from the natural situation of the town, the navigable approach to it, the large number of pilgrimages which took place, and the world-wide reputation then possessed by the scholastic monasteries, as nurseries of sacred learning, and centres of missionary labour, that St. Flannan was drawn thither by the sanctity and learning of St. Molua. Like many other princes and nobles who visited Ireland in the seventh century, he may have come partly in order to lead a solitary life among the monks of the country, and partly to become imbued with their extensive learning, and so, 'sitting at the feet' of St. Molua, he became his disciple. He was consecrated at Rome by Pope John IV., and was made first Bishop of Killaloe in the year 639.

Before leaving this brief notice of St. Flannan, it may not be out of place here to describe, in as

concise a manner as possible, the cathedral and oratory which bear his name.

The cathedral<sup>1</sup> stands on a level with the western bank of the Shannon, from which it is separated by a churchyard alone, that being perfectly flat. Unpretending as the cathedral is in its situation, it is nevertheless a conspicuous and captivating object, especially when approached from the eastern side of the Shannon. The building is cruciform, and consists of a nave without side aisles, a choir, and two transepts, the tower rising above the intersection on four arches, the ribs of which are supported by corbels. From whatever side the tower is viewed it cannot but form an object of interest, presenting, as it does, four angular turret-like eminences, one at each corner, four small windows, and a graduated battlement midway between the two angles. The battlement was added by Bishop Knox in 1803: his motive for doing so was, that the tower, which was previously not well visible from the Bishop's palace, might be so elevated as to make a pleasing picture in the prospect. The sides of the building are much like each other, except

<sup>1</sup> For much of the information in this description I am indebted to Bishop Mant's Paper on the subject, read by him on the 26th August, 1844, before the Down Church Architecture Society.

that the south side, nearest to the west end, has a handsome Norman arch. Bishop Mant thinks that, when the cathedral was erected in 1160, this arch or doorway, having previously existed as the portal of a more ancient building, may have been retained for its beauty, or convenience of communication with the adjoining cemetery. But whatever may be the conjectures on its origin, this highly ornamental Norman arch still exists after a lapse of more than seven centuries, in solitary contrast with the simplicity of an edifice of a different style. The east window has a very fine and beautiful appearance. It consists of three lofty narrow arches, the centre one circular, and the others pointed. In the north transept is the chapter-house and vestry-room, and in the south the consistorial court, where diocesan synods also are held. Passing from the nave the choir is entered, the dean's stall on the right, the precentor's on the left, and the three other dignitaries and the seven prebendaries having also their several stalls ranged on each side. The bishop's throne, ornamented with a carved mitre, and with foliage and flowers, on a slight elevation, is situated on the south side, midway between the entrance of the choir and the east end, where, over the communion-table, rises to the roof of the building the handsome triplet window, which

is much admired for its elegance and beauty, and is considered the characteristic ornament of the fabric. As to the ancient structure of the cathedral, there has been a good deal of speculation and historical research in connexion with it. Some antiquarians maintain that its architectural details belong to the twelfth century; and its re-erection is attributed to Donald O'Brien, King of Limerick, who died in the year 1194.

Amongst other benefactors to the church is reckoned Moiartach O'Brien, King of Ireland, who died on the 8th March, 1120, and, pursuant to his own commands, was buried there. Yet that a more ancient church, and one of considerable splendour, had previously existed on its site, is evident from the semicircular archway in the south wall of the nave; besides, during St. Flannan's episcopacy his father, King Theodorick, endowed the church of Killaloe with many estates; and dying full of years, we are told, was magnificently buried in this church by his son. This occurred some time in the middle of the seventh century.

A few yards from the north side of the cathedral stands the oratory, attributed to St. Flannan. The walls are very thick, and so substantially built, that when originally finished it must have been a fine piece of masonwork. Internally it

is spanned by a semicircular arch which supports the stone roof: from this it might be inferred that the building had a chancel. As to the age of the fabric there is a diversity of opinion amongst antiquarians. In 1853, during Bishop Tonson's episcopate, the stone roof, which was in a ruinous condition, was renewed. There is nothing known of the successors of St. Flannan for three hundred years. The earliest among them is Carmacan O'Muilcashel, who died in 1019; O'Gernidider died in 1055; Teig O Teig, or Thady O Thady, called 'Comorban of Kil-da-Lua,' died in 1083; Thady O'Lonergan, 'a learned and charitable man,' died in 1161; Donat O'Brien, sixth son of Dermot O'Brien, King of Munster, called 'Bishop of Tuadhmunhain' (Thomond, or South Munster), was consecrated in 1161, and died in 1165. But this we know that during these three hundred years Ireland was rapidly advancing into a state of subjection to the Roman See.

About the year 795, when the country was divided into small independent kingdoms, and rival clans were at enmity with each other, striving with one another for secular power, paying little regard to the things of God, the Danes and Norwegians began to invade the country. They made great havoc, profaned and plundered the houses of God, murdered bishops and clergy,

burned libraries, and made every effort to stem the progress of Christianity. At length, having subdued a great part of Ireland, they settled themselves in the three principal maritime towns, Dublin, Limerick, and Waterford, but not before their armies received a very decisive beating on the plains of Clontarf, in the year 1013, at the hands of Brian Boru, King of Munster. Although this defeat had the effect of weakening their power for ever after, yet the people, from constant intestine feuds and warring, became restless, irreligious, and ignorant.

But Rome was busy. Taking advantage of the unhappy condition of the country and the confusion in which Church and State were thrown, she stigmatized the Church of Ireland as schismatical and heretical, in order that she might interfere with their affairs, upon the plea of reforming them. And so, at the close of the eleventh century, Gregory VII. invited the Bishops of Ireland to look to Rome, and nominating Gille, bishop of Limerick, as his Legate in Ireland, in which capacity he convened a synod at Rath-Breasail, which was attended by twenty-five bishops, who then fixed, for the first time, the territorial boundaries of the several dioceses of Ireland.

Gille, of course anxious to advance the Pope's authority and interest, and as the Roman Mass

was not in use, but other forms of Divine service which had been handed down to the Irish from their own early saints, wrote a book entitled 'De Statu Ecclesiæ,' setting forth the manner of celebrating Mass according to the Roman Ritual, and condemning all other rituals as schismatical.

And thus the Church of Ireland, which had been for eight centuries one of the brightest luminaries of Christendom, pure in doctrine and Apostolic form, tasted for the first time something of the bondage of the Papacy. So successful were the exertions of Gille and others in extending the Pope's authority in Ireland, that Pope Eugene III. sent Cardinal John Paparo, under the title of Cardinal of St. Laurence in Damaso, as Legate, deputing him to hold a synod, and distributed Palls amongst four Archbishops: viz., Armagh, Dublin, Cashel, and Tuam. These Palls were esteemed badges of dignity, bestowed on such as independently desired to live under the Church of Rome and with them an oath of canonical obedience to the Pope was tendered to each archbishop. This synod was held at Kells, in March, 1152. Many laws were enacted there, but the most important were, one against simony and usury, and another establishing tithes by Papal authority. When Henry II. ascended the throne of Eng-



land in 1154, Adrian IV. (Nicholas Breakspere, the only Englishman who ever became Pope) occupied the Papal chair. Stimulated by ambition and love of conquest, Henry sought the favour of Pope Adrian, who readily listened to the king's request, which was to the effect that if he got possession of Ireland he would pay the Pope a tax of a penny a year for every house in the country. The Pope, therefore, issued a Bull affirming that all islands which had been converted to Christianity belonged to the See of Rome.

In the autumn of 1171, King Henry crossed over to Ireland with a large army, when the chieftains and nobles, seeing that the rivalries and conflicts which had so long time existed amongst them were not likely to discontinue, submitted to Henry, in accordance with Pope Adrian's Bull. The hierarchy and clergy, whose ecclesiastical revenues and episcopal Sees suffered at the hands of their princes, also submitted and received him as their king.

At this time, 1172, a synod was held at Cashel by command of Henry, at which Christian O'Conarchy, the Pope's Legate and Bishop of Lismore, presided. All the archbishops and bishops of Ireland assisted, except Galasius, archbishop of Armagh. The king received from every bishop charters with their seals pendent, whereby they confirmed the kingdom of Ireland to him and

his heirs, and sent a transcript of these charters to Pope Alexander, who confirmed them. Besides some canons with reference to marriage, and the baptism of children, others and more important ones were enacted enjoining conformity in everything connected with the service and customs of the Roman Church as observed in England, and also that tithes of cattle, corn, and other profits were to be paid to the parish church.

Another important canon was passed at this synod—that masses should be said for those who died with a good confession, and that a third of a person's movable property should go to pay for the funeral expenses. Bishop O'Conarchy, and other bishops who were present, wrote to the Pope telling him what a bad condition the Irish were in, caring nothing for religion. The Pope replied, saying how pleased he was that the clergy were now in a way of amendment by coming under the rule of Henry, by whom they received so many privileges, and giving them orders to excommunicate any person that disobeyed the king. This was the first council in Ireland which gave an order for regulating Church discipline uniformly with that of Rome as practised in England. Thus Ireland became, both spiritually and temporally, subject to England, and through England to Rome.

We cannot but think that, in the great religious and political change which swept over the Church at large at this time, the diocese of Killaloe had its share. The religious character of the district from which the See was formed must have felt, in countless ways, the influence of constant feuds and wars, and subsequent invasion by King Henry.

On the death of Donat O'Brien in 1165, the See was vacant until the appointment of Constantine O'Brien in 1179. He was descended from the royal family of the O'Briens, and was sent, with other bishops, to the Council of Lateran, at which he assisted in the same year. While he governed the See, his relative, Donald O'Brien, King of Limerick, was a liberal benefactor to it. He died in 1194. Dermot O'Coning succeeded, but in the following year was deprived by Matthew O'Heney, Archbishop of Cashel, the Pope's Legate, for some unknown cause, and banished by him out of his diocese. A short time after, in the same year, he died of grief, and was buried in Cork. He was succeeded by Cornelius O'Heney, who died in 1216. During his episcopate the ancient diocese of Roscrea, which lay to the north-east, was annexed to Killaloe; by which union the diocese became very large, containing about one hundred and sixteen parish churches and chapels. It

seems to have originated in a great ecclesiastical seminary, and it is most probable that St. Cronan, who flourished about the year 620, was first Bishop and founder of it. A judicial inquiry was now instituted as to whether the lands of Roscrea ought to belong to the bishopric of Killaloe; and also what action was to be taken to prohibit the incursions of Moriartach O'Brien, who levelled five castles in these parts. With the consent of bishop Cornelius, and at the request of Henry de Loundres, Archbishop of Dublin, and Lord Justice of Ireland, King John built a castle of defence at Roscrea.

Another diocese was added to Killaloe at this time, namely that of Inniscattery. It is believed that this See was founded by St. Patrick about the middle of the fifth century, on an island lying near the mouth of the river Shannon. There was an abbey here in or before the sixth century. The prelates of this diocese are sometimes called bishops and sometimes abbots, by the ancient writers. Very little information concerning them is now to be had, and the following names are all which can be traced:—St. Senan, born in Clare, of a family allied to one of the kings of Ireland; and after receiving instruction for some time in Ireland, went over to Wales, and became a disciple of St. David.

Upon his return to Ireland he is said to have

founded several monasteries in the province of Munster, and before he finally fixed himself at Inniscattery. He died on the same day with his master, St. David, viz., on 1st March, 544. He was succeeded by Odran, who was living about the year 580; Aidan, who died in 861; Flathbert, who was raised to the dignity of King of Munster, and died in 940; Colla; O'Buagus, and finally Aidh O'Beachain, after whose death the See was united to that of Killaloe, parts of its possessions being also annexed to the Sees of Limerick and Ardfert.

When Bishop O'Heney died in 1216, the king committed the diocese of Killaloe to the custody of Albin O'Mulloy, bishop of Ferns; but he did not long enjoy it, for after a few months Robert Travers was appointed to the vacant bishopric, and was confirmed by royal assent on the 14th January, 1217. About the year 1218 he gave to the abbey of St. Mary of Kells an island called Inchbeg, and to the abbey of Glastonbury, in England, ten days' indulgences. In 1221 he was deprived of his See by authority of Pope Honorius III. for some cause not mentioned; on which he retired to England, where he lived for some years in privacy. It is related in the Annals of Tewkesbury, in Gloucestershire, that Robert Travers, bishop of Killaloe, in the winter of the year 1224, dedicated to that place two large bells.

It is not known who was the immediate successor of Travers, or whether the bishopric was filled at all during the ten years that elapsed; but in 1231, Donald, or Daniel O'Kennedy, archdeacon of Killaloe, was elected bishop: after sitting about twenty-one years, he died in what was then commonly called the 'hot summer' of 1252, and was buried in the Dominican convent at Limerick.

Isaac O'Cormacain, dean of Killaloe, was restored to the temporalities or lay possessions of this See on the 5th April, 1253. It is said that he granted eight days' indulgences to all such persons as should contribute to the building of St. Paul's church in London. In 1257 he voluntarily resigned his See, and became a monk of Holy Cross Abbey, in the county of Tipperary.

King Henry III. having issued a *congé d'élire* on the 10th of November, 1267, by virtue thereof Matthew O'Hogain (who, like his predecessor, was dean of Killaloe) was elected bishop of the See. In 1280 this prelate, with the assent of the dean and chapter, made an exchange with King Edward I. of the manor of Roscrea, which was granted by the king in the year following to Edmund Butler, afterwards Earl of Carrick, for the manor of Galroeston, or for three plowlands, as the charter says, and eighty-four acres and

a-half in the tenement of Newcastle, in the county of Dublin. These lands were again exchanged by Donat Magrath, bishop of Killaloe in 1428, for the lands of Libbreccas, in the county of Limerick, with William Finn. He died in August, 1281, and was buried in the Dominican convent of Limerick. Before the close of the year 1281 Maurice O'Hogain, precentor of Killaloe, obtained the bishopric; his temporalities were restored on the 4th February, 1282. He governed the See for sixteen years, died in 1299, and was buried in his cathedral. In 1299 David Macmahon, dean of Killaloe, was elected by the chapter, obtained the royal assent, restored to the temporalities on the 22nd April, 1299, and was consecrated in the following month by the archbishop of Cashel. He died in 1316, having sat seventeen years. Thomas O'Connacain, archdeacon of Killaloe, was lawfully elected bishop by the chapter in 1316. He died in 1321, and was buried in his cathedral. He was succeeded by Benedict O'Coscry, dean of Killaloe, in 1322, and died in 1325 or 1326. David M'Brian (or De Pavilais), a native of Emly, succeeded by the provision of Pope John XXII., in 1326, and died on 1st December, 1342. In 1343 Thomas O'Hogain, a canon of Killaloe, succeeded; he died on 30th October, 1354, and was buried in the Franciscan convent at Ne-

nagh. In the following year, Thomas O'Cormacain, Archdeacon of Killaloe, succeeded by provision of the Pope; he was consecrated this year; and had his temporalities restored in September, 1356. The king employed him much in affairs of state; so that we may conclude him to have been a person of considerable talents. He died in 1387, and was buried in his cathedral 'in the common burial-place of the bishops.'

The See remained vacant until 1389, when Matthew Magrath, dean of Killaloe, was advanced to it by the provision of Pope Nicholas IV., but was not restored to his temporalities till September, 1391, he alleging that he was unable to pay the fees, by reason of his See having been wasted by the Irish rebels. It appears too that King Richard II., in 1389, had some doubts about his loyalty; and in a writ, dated 26th August, the king granted to John Griffin, bishop of Leighlin, the manor and village of Galroeston, with all its appurtenances, being part of the possessions of the See of Killaloe; and in the same writ describes Magrath as a 'mere Irishman, abiding amongst Irish enemies, and not amenable to law or government.'

Under this custodium bishop Griffin held Galroeston until September 1391, when Matthew Magrath was restored to the temporalities of Killaloe, being kept out of them upwards of two



years from his advancement. The exact date of his death is not known. He was buried in the Dominican convent of Limerick. To deprive a man of his temporalities, or to exclude him from a benefice, simply because he was a 'mere Irishman,' or unable to pay his fees, were but a few of the numberless evidences of the domineering and mercenary spirit which was characteristic of this age.

The Irishman had no law or protection. His property was insecure, and almost worthless. The means of support were withheld from the laity,<sup>1</sup> the churches stripped of the ornaments, to supply the rapacious demands of legates and nuncios. By the infamous Kilkenny Statutes of 1367, no Irishman was to be admitted to any cathedral, collegiate church, or benefice among the English in Ireland, by provision, collation, or presentation by any person, or to any benefice of the Holy Church, and that if any be admitted, it was held void, and the king should have the presentation. By these same laws people were forbidden to marry with the Irish, or give their children to be nursed by them, or to let the Irish graze cattle on their lands. By the Pope's aid the best bishoprics and livings in Ireland were given to Englishmen. Indeed so great was the

<sup>1</sup> Leland's *History of Ireland*.

hatred and contempt in which the Irish were held by the Anglo-Normans, that they considered it no sin whatever to kill an Irishman. In such miserable times as these how could piety and virtue prevail? How could the godly spirit of missionaries, which had been the glory of the early Irish Church, shed its elevating influence around?

In episcopal appointments, as well as in other things, nothing seems to have been done by the king without deference to ecclesiastical authority. Indeed the ecclesiastical powers studied chiefly their own secular emoluments, and did everything to advance their own designs. We have another instance of this in the appointment to the vacant See of Robert de Mulfield, an Englishman, a Cistersian monk, of Meaux in Yorkshire, by the provision of Pope Alexander V. It is not known how long he enjoyed the See, but in 1428 he was succeeded by Donat Magrath, who died in 1429. His immediate successors were Eugene O'Phelan, who occupied the See from 1429 to 1430; Thady Magrath; Irad O'Lonergan; James O'Ghanelan. Terence O'Brien I. (second son of Turlough O'Brien, King of Thomond) succeeded by provision of the Pope, and was barbarously murdered by his own relative, Brien O'Brien, at Ennis, in 1460. Thady succeeded in 1460. On the 13th July, 1461, he renewed and

exemplified the foundation charter of the abbey of Kilmoney within his own diocese in the county of Clare. It is not known when he died, but he was succeeded by the following prelates in this See:—John Magrath, Maurice O'Canasa, Matthew or Mahon O'Griffa, called in the pompous language of the annalists a 'fountain of hospitality and wisdom,' died in 1482, and was buried in the monastery of the canons of Corcubaiscúe in the county of Clare. In 1483 Terence (or Theodoric) O'Brien II. succeeded. He is said to have been educated at Oxford, and was celebrated for liberality and hospitality, but was much more addicted to martial affairs than became his episcopal function. He died in 1525. Richard Hogan, a Franciscan friar, succeeded in the same year. In 1538 or 1539 he was translated to the See of Clonmacnoise, but died in a few days after. James O'Corrin succeeded in 1538. Wishing for retirement, he resigned his See in 1546.

With the appointment of Cornelius O'Dea to the vacant See, which took place in 1546, there was inaugurated a new state of things in the history of the Irish Church.

For four hundred years almost all ecclesiastical appointments were subject to the approval of the Pope, and the king was but a puppet in his hands; but now that Henry VIII. was king, she

was enabled to regain her freedom, shake off the shackles of the Papacy, and cleanse herself from the corruptions of doctrine which had disgraced her during those centuries. To trace the course of events which led step by step to the re-establishment of the Church's former independence and freedom is not within the scope of a small diocesan history; but it cannot be without interest to take a passing glance at King Henry's action with regard to Ireland.

In 1534, two years after he had openly disowned the Pope's authority, he turned his special attention to the affairs of the Church of Ireland. In the following year, the Archbishopric of Dublin becoming vacant, he appointed George Browne, Provincial of the Augustinian order in England, to that important post. Primate Ussher tells us that Archbishop Browne was 'a man of cheerful countenance, in his actions plain and downright, to the poor merciful and compassionate, pitying the state and condition of the souls of the people; and also, that while he was Provincial of the Augustinian order in England he advised the people to make their applications to Christ alone.' He was the first of the clergy who embraced the Reformation in Ireland. When King Henry had renounced the Papal supremacy in England, the Lord Privy Seal, Thomas Cromwell, wrote to Archbishop Browne, signifying the king's plea-

sure that his subjects of Ireland should obey him in that particular as in England, and nominating him one of the Commissioners for the execution thereof. The archbishop did not hesitate long in obeying these commands. He signified to the Lord Privy Seal, by letter dated 29th September, 1535, 'that he had endeavoured, almost to the hazard of his life, to reduce the nobility and gentry of Ireland to due obedience in owning the king their supreme head, as well spiritual as temporal, and that he was much opposed therein, especially by Cromer, Archbishop of Armagh, who had laid a curse upon the people whoever should own the king's supremacy, and had thereby drawn to him the most of his suffragans and clergy within his jurisdiction.' He further stated in the letter, 'that the island had been for a long time held in ignorance by the Romish Regulars; and that the Seculars were as ignorant as the people, being unable to say Mass, or pronounce the words, not knowing what they themselves say in the Roman tongue. He adviseth the calling of a Parliament to pass the Supremacy by Act, for that the people did not mind the king's commission.' Notwithstanding the opposition Archbishop Browne incurred at the hands of Cromer and many of the clergy, he persevered in his labours, and was so far successful that his request to have the Supremacy Act established in Ireland

was complied with. In the year 1536, and the twenty-eighth of the king's reign, the Act was passed through both Houses of the Irish Parliament. The principal clause in the Act was as follows :—

‘Your Majesty is supreme head of the Church of England, as the prelates and clergy in your realm, representing your said Church in their Synods and Convocations, have recognized. Provided always that this Act, nor anything therein mentioned, shall not be interpreted that your Grace, your nobles, and subjects, intend by the same to decline or vary from the congregation of Christ's Church in anything concerning the very Articles of the Catholic Faith of Christendom, or in any of the other things declared by Holy Scripture.’

During the years 1538 and 1539, Archbishop Browne made a journey through the principal parts of Leinster and Munster, promoting in every possible way the king's supremacy. On the 18th of January, 1539, whilst in Clonmel, he administered the oath of supremacy to the Archbishop of Cashel and Christopher Bodkine, Archbishop of Tuam, and formerly Bishop of Kilmacduagh.

One of the last acts of Henry VIII., previous to his death in 1546, was the appointment, by a *congé d'élire*, of Cornelius O'Dea to the See of Killaloe, on 1st of July, 1546, and, pursuant to a mandate dated 12th July, was consecrated soon afterwards by Edward Archbishop of Cashel. In 1550, a conveyance was made to Bishop O'Dea,

from the Earl of Thomond, of the castle of Dysert, in Thomond, lying between the land of Dromfeiglas and the territory of Rath on the north, and the land of Donald Vechlanaghi, or Clancy, of Killenena on the south, and the lands of Sept and of Ydeane on the south and west, to hold for the term of his life, at the rent of a red rose, with remainder to Dermot O'Dea, son of the bishop, for life. And the Earl appointed Thady O'Brien his attorney, to give possession of the castle to the said Lord Cornelius, the bishop. O'Dea died in 1555.

Much had been done in the way of reform during the reign of Edward VI. By the advice of his Privy Council he began to consider what good effects proceeded from the translation of the Holy Bible into English, and what light it gave to the understandings of his subjects in the matter of religion; and therefore he caused the liturgy to be altered from what his father had established, and ordered it to be read and sung in the several cathedrals and parish churches of England. And that his subjects of Ireland might have the same benefit, he sent over an order, dated the 6th of July, 1550, for the reading of the liturgy of the Church in the mother tongue, and on Easter-day, 1551, Divine Service was celebrated in English, for the first time, in Christ Church cathedral, Dublin.

When Mary ascended the throne,<sup>1</sup> instructions were sent to Lord Fitzwilliam, Lord Deputy, and the Council of Ireland, to advance the true Catholic faith and religion in Ireland, now recovered in England, and to set forth the honour and dignity of the Pope and Apostolic See, and with the aid of the secular forces to punish and reprove all heretics and Lollards, and their opinions and errors. The whole of her reign was devoted to the task of undoing the work which had been so effectively carried on during King Edward's reign. Several bishops who had taken an active part in the reformation of the Church were deprived of their Sees—the most prominent of whom were Edward Staples, Bishop of Meath; Browne, Archbishop of Dublin; Lancaster, Bishop of Kildare; and Travers, Bishop of Leighlin. Bishop Staples, writing to Sir W. Cecil in 1558, says:—

‘After my services of thirty-five years, I was driven almost to begging, thrust out of my house, cast from estimation, nor any cause why was laid against me, but for that I did marry a wife, they put an Irish monk (William Walsh) in my place.’

Terence O'Brien III. was appointed Bishop of Killaloe in 1556, and remained in the See until 1569, when he died. Although nominated by

<sup>1</sup> Carew MSS., *Lambeth Calendar*.



the Pope as a Marian bishop, we find that he became more favourable to the cause of religious reformation; for, in 1560, he took part in the parliament which passed the Elizabethan Act of Uniformity, which provided, amongst other things, that in those places in which English was not understood the services of the Prayer-Book might be read in the Latin; but later on some steps were taken for the better instruction of the Irish people. In 1569 the Lord Deputy apprises Sir W. Cecil that—

‘A Bishopric, named Killaloe, is presently void, the custodian whereof he has committed to M'Brian Arra, a very good subject, of good power in his country, and especially well inclined to the English Government, that he, M'Brien, having sued, had obtained power to hold his lands from his Majesty; that he also sued for his son Maurice, who was too young to be made a Bishop, but might be permitted to enjoy fruits of the Bishopric to maintain him at Oxford till more years, with English education, whereby he may be more fit to enjoy the place itself.’

Maurice, however, complains in a letter to Burleigh that, after three years in Oxford and Cambridge, he never received any commodity or profit from the See. ‘The rudeness of the country,’ he says, ‘is such, and the people so disordered that for the most part they care to be fed with Pharaoh's fleshpot than to taste the heavenly manna—he means the bread of the Gospel.’

He begs them, in the name of the furtherance of God's truth, for relief that he may take his journey thither to the glory of God and the comfort of his weak brethren, blinded with ignorance.' In a letter to the Privy Council, he finally prays to be put in lawful possession of the bishopric, and thus that he would, by God's grace, so instruct the people there that he doubteth not but to cause them to be true subjects, to the pleasure of the Queen's majesty and comfort of the people therein. The Queen wrote to the Lord Deputy ordering him to assist Maurice in all his lawful causes; and so, after due delay and proper testing of his fitness, he was consecrated Bishop of Killaloe in 1576—six years after his appointment. He held the see for thirty-six years; resigned in 1612, and died in the following year.

Upon the resignation of Bishop O'Brien, John Rider was consecrated bishop on the 12th January, 1612, his Letters Patent bearing date 15th August, 1611. Bishop Rider was born at Carrington, in Cheshire, and educated at Jesus College, Oxford, where he took his degree of M.A. For some years he held preferment in England, being minister of Bermondsey, near London, and afterwards rector of Winwick in Lancashire, from whence he was advanced to the deanery of St. Patrick's, Dublin, in 1597, and made Archdeacon of Dublin and Prebendary of

Kildare. In 1616 the bishop obtained a royal letter for the restoration of such lands as had been wrongfully taken from his See; and also for the general improvement of the bishopric; and in 1619, at the solicitation and petition of Bishop Montgomery of Meath, King James I. commanded his Letters Patent to issue, granting to this See twenty-one quarters of plowlands in the county of Clare, commonly known by the name of Tomgrany; and ordered that the bishop might renew his Letters Patent with an addition of the said lands, and of such other lands as he had or should recover in right of his bishopric. He also made a representation to the Royal Commissioners, in 1622, of several rectories alienated from the See by his predecessor Bishop O'Brien; and it would appear that he was successful in causing their restoration, for in the king's letter to him the following occurs:—

'We require you to have a special care to examine within the Diocese which be impropriations, and which be not; and that the vicarages with their glebes, arrears, and mansion houses, be restored and entirely reserved to the use of the ministers of God's service, and not otherwise.'

The literary works which Bishop Rider published are:—'A Latin and English Dictionary (improved from Thomasius), 1589;' 'A Letter, concerning News out of Ireland, London, 1601;' and

‘A Claim of Antiquity in behalf of the Protestant Religion, 1608.’ But his most important production was a valuable document, compiled by him, entitled ‘The State of the Diocese of Killaloe, presented to His Majesty’s Commissioners at Dublin, 1st July, 1622.’ A copy of this return is preserved in the Diocesan Registry of Cashel. It is a minute and interesting document, but too copious and elaborate to insert in these pages. In it a list is given of the clergy, their benefices, valuation, names of the lands, rents, names of detainers, &c. He shows himself to be extremely anxious that the clergy should study and use the Irish language for the better instruction of the natives. The total number of benefices in the diocese at this time was 116, of which fifty-three were impropriate. It may not be uninteresting to give an abstract<sup>1</sup> of the pecuniary value of these benefices, placed under their denominations:—

|                                             | VALUE.    |
|---------------------------------------------|-----------|
| Donatives, presented to by the Crown,       | £20 0 0   |
| Collatives, presented to by the Bishop,     | 988 6 8   |
| Presentatives, presented to by Lay          |           |
| Patrons, . . . . .                          | 279 0 0   |
| Appropriated <i>ad mensam Episcopi</i> , or |           |
| for Cathedral purposes, . . . . .           | 125 6 8   |
| Impropriated in Lay Presentees, . . . . .   | 833 13 4  |
|                                             | £2246 6 8 |
| Total, . . . . .                            |           |

<sup>1</sup> Canon Dwyer’s *Diocesan History*.

Previous to his death, the good Bishop Rider, finding that his health was failing, caused a letter to be written with a view of providing for the diocese a suitable successor, of which the following is an extract:—

*'The LORD JUSTICES OF IRELAND to the BISHOP OF LONDON.*

RIGHT REV. AND VERY GOOD LORD:

It was part of his Majesty's charge unto us, and according to our duties is our daily care to make provision for the Church in this Kingdom; and now occasion is offered us to express some part of it in that kind.

There is here an ancient Bishop, one John Rider, Bishop of Killaloe, near four score years of age, who, finding himself unable any longer to undergo the burden of his place by reason of the great decay of his body and memory, is desirous to leave his Bishopric to a more able man.

And to that end he hath recommendeth unto us Geo. Andrew, Dean of Limerick, one whom he hath long and in effect only employed in the government of his Diocese. And his Lordship hath prayed us to commend the said Dean to his Highness, that so by his Majesty's grace and bounty he might succeed in that See after his Lordship's death or resignation. . . . . Now the Bishopric of Killaloe, as it stands at the present, through the iniquity of the predecessors and injury of times, is not worth above £100 per annum, as we are credibly informed. Therefore we do sooner pray your Lordships to be an effectual means to his Majesty that a Commendam of the Chantership of the Cathedral Church of St. Patrick in or near Dublin, and of the Rectory of Drumcliffe, in the Diocese of Killaloe (which he now

enjoyeth), may be added to the Bishopric; and that in regard to the said Dean hath been a very great charge in re-edifying the decayed house of the Chanter of St. Patrick's; and that it will be expedient that the Bishop of Killaloe for the time being should have a competent house to receive when his occasions draw him to this state, we humbly recommend this addition to your Lordship's good furtherance; and your Lordship to the everlasting protection to the Almighty.

From Dublin, the last day of November, 1631,

Your Lordship's affectionate friends and humble  
servants,

AN. LOFTUS (canc.) R. CORK.

The diocese was not fortunate enough to gain the services of the dean, whom Bishop Rider described as 'a learned and zealous preacher of God's Word, and one of singular good life and conversation.' Such a man was sure to succeed; and in 1635 he was promoted to the bishopric of Ferns. On the 12th November, 1632, good Bishop Rider died full of years and honours, and was buried in St. Flannan's cathedral, Killaloe. There can be little doubt that, by his energy, solicitude, piety, and organization, his episcopate was productive of much lasting good. During the interval which elapsed between the death of Bishop Rider and the consecration of his successor, a royal visitation was held to ascertain the number

of incumbents, their collegiate standing, and other matters of interest. The visitation was probably held by Bramhall, who was, at the time, Archbishop of Armagh.

On the 12th February, 1633, Lewis Jones was advanced to the See by the Letters Patent of King Charles I., and was consecrated on the 12th April following. He was a native of Merionethshire, was educated at Oxford, and presented to the deanery of Cashel on the 16th June, 1607. The Royal Visitors, in 1615, state that he had improvidently leased the revenues of his deanery to a son of Archbishop Miler Magrath. In 1629 he was made a prebendary of Emly. Archbishop Ussher very warmly recommended him to Bishop Laud in 1629 as a fit person to succeed to the archbishopric of Cashel, then vacant, reporting that he had been dean twenty-two years, during which time he had rendered good service to the archbishopric, had restored the cathedral church, and established a choir there, which before his time had been quite extinguished. This recommendation did not prevail at that time; but soon afterwards Dean Jones was raised to the bishopric of Killaloe, and, by same Letters Patent, had a faculty granted him to obtain and hold during his life, together with the bishopric, any one ecclesiastical benefice, with or without cure, compatible or incompatible, of any value, as

also to hold all and singular the benefices, which at the time of the date of the said patent he held, by the title of *Commendam*, the deanery of Cashel excepted. He was accused to Parliament of being a favourer of the Scotch Covenanters, and was censured by the High Commission Court. He died in Dublin on the 2nd November, 1646, and was buried in St. Werburgh's Church.

He was succeeded by Edward Parry, who was a native of Newry, Co. Down, a Fellow of Trinity Collegè, Dublin, and Pro-Vice-Chancellor. In 1630 he was incumbent of St. Bride's, Dublin, afterwards Treasurer of Christ Church, and High Commissioner for Ecclesiastical Causes. In 1640 he was presented to St. Olave's, Waterford, with license to hold his other preferments in union. Shortly afterwards he became Dean of Lismore, and attempted, but without success, to recover his deanery lands, which had been seized on by the first Earl of Cork, and continued for nearly a century in possession of his family; also the townlands of Ballysagartmore and Ballysagartbeg, belonging to the vicars choral, which have never been recovered. The Letters Patent of King Charles, appointing him to the vacant See, bears date the 29th December, 1646; and on the 28th March, 1647, he was consecrated in Christ Church Cathedral, Dublin, by Launcelot, Archbishop of Dublin, assisted by the Bishops of



Kildare and Cloyne. So highly recommended was he for his acute genius, honest disposition, and learning, and on account of the smallness of the revenues of his See, the king permitted him to hold his former livings *in commendam*.

As a result<sup>1</sup> of the troubles through which Ireland passed in 1641, and the cruel intolerance which was left behind, efforts were now made to discontinue the use of the Book of Common Prayer; and in its stead the clergy were to use the Directory or such other service as was agreeable to God's Word. This the clergy would not agree to; and a petition was drawn up and addressed to the Commissioners from the Parliament of England, praying liberty for the use of the Book of Common Prayer. The petition was as follows:—

‘That you would be pleased, in pity and compassion on the Protestants of this city, and to us, the ministers, who else by your injunction aforesaid are endangered and exposed to banishment, loss of estate, and present substance, with our wives and families, to restore us to our churches, ministry, and exercise thereof, by permitting us to use the Book of Common Prayer in our several cathedral and parish churches, as formerly we used the same, before your injunction aforesaid, and to grant us your protection therein till such time as further order be taken by a convocation of the clergy and an Act of Parliament in this kingdom. And in the meantime we shall endeavour to demean ourselves in the whole

<sup>1</sup> Edmund Borlase, *History*, London, 1680.

course of our ministry with such Christian faithfulness and moderation as that we shall, by the help of God, give no just offence. Secondly, that in case your Honours shall be pleased to grant us this petition (which we hope you will), if after our stay and residence here, we, or any of us, shall by the imposal of anything against our consciences be forced hereafter to depart this kingdom, we may then respectively have free passes and convenient time to remove our persons, families, and goods. Thirdly, that during the time of our residence here we may enjoy the profits, benefits, and means of our several Church livings for our subsistence, which are due or allotted to us by the law of the land and Acts of State. Fourthly, that we be permitted to keep the monthly fast (30th April), being a day of preparation for the monthly Communion according to our custom these five years past.

‘EDWARD LAONENSIS.

‘9th July, 1647.’

This true friend of the diocese, and indeed of the whole Church of Ireland, died in Dublin on the 20th July, 1650, of the plague which raged there, and was buried in St. Audeon's church. Of the few Irish statutes relating to ecclesiastical matters that were passed during the reign of King Charles I., the principal ones were those for restraining of all persons from marriage until their former husbands and wives were dead (with a specified exception); granting eight entire subsidies by prelates and clergy of Ireland; enabling restitution of impropriations and tithes, and other rights ecclesiastical to the clergy, with a restraint of alienating the same;

directions for presentations to the churches ; for preservation of the inheritance, rights, and profits of lands belonging to the Church and persons ecclesiastical ; for endowing churches with glebe lands ; and another granting impropriations to vicars without license.

The vacancy of the See continued from the time of Bishop Parry's death till 1660, when Edward Worth, Dean of Cork, was appointed by Letters Patent of King Charles II., dated 19th. January. Dean Worth was a munificent benefactor to the city of Cork, by founding and endowing the Blue Coat Hospital for the support and education of poor boys.

Dr. Reid, in his 'History of the Presbyterian Church,' asserts that, during these times, Dr. Worth renounced the tenets of the Established Church, and joined the Independents ; and that, at the king's restoration, he once more conformed to episcopacy. He was consecrated with eleven other bishops, in St. Patrick's cathedral, Dublin, on the 27th January, 1660 ; died at Hackney, London, on the 2nd August, 1669, and was buried in the church of St. Mildred there.

Daniel Witter, D.D., of the University of Dublin, but a native of England, having suffered much for his loyalty to the king, and zeal to the Church, came to Ireland after the Restoration with James, Duke of Ormond, Lord Lieutenant

of Ireland, whose chaplain he was. He held many appointments in the Church—Dean of Ardferf and Rector of Tralee in same diocese; Prebendary of St. Michael, Dublin; and afterwards Dean of Down, with which he held several livings. At length he was promoted, by Letters Patent, 19th August, 1669, to the See of Killaloe, and was consecrated at Cashel, in September following. He died in Dublin, 16th March, 1674, and was buried in St. Michael's Church there. He made a will which is scarcely intelligible, being written, as he himself says, 'in great pain and haste,' an extract of which may be interesting:—

'I humbly resign my soul to my gracious God, trusting to be saved by His mercy and my Saviour's merits. My body to be decently buried at Killaloe (if I die there), my heart I leave to the Church of England, whose doctrines and sanctions I have always had in highest veneration; my fidelity to our king, whom God bless; my love to all, even my enemies; and I crave forgiveness of all I have injured, either in word or deed, from my prince to the meanest subject. I leave my gratitude and prayers for all my benefactors, especially my Lord Duke and his family, which God prosper and protect.'

He further adds that, after his debts are paid, his stock, books, furniture, are to be sold for the use of the Church of Killaloe, to buy a silver flagon for the altar, to procure the Commandments, Creed, and Lord's Prayer, &c., to be hung up in

the church, and the rest to go to adorn it, except ten pounds, which he leaves to the poor of the parish, and other small legacies. He also gave, before his advancement to the See, £50 towards providing communion plate for the chapel of Trinity College, Dublin.

The very day after Bishop Witter's death, Arthur Capel, Earl of Essex, wrote to Lord Ranelagh as follows:—

‘The Bishop of Killaloe being lately dead, I have herewith sent you draft of a letter for placing that bishopric upon Dr. Roan, the present Dean of Clogher. He is a very grave man, of good life, and one every way qualified to be a bishop; wherefore, if you please to get the letter despatched, I shall take it as a kindness. P. S.—The Bishopric of Killaloe is the lowest of value in the whole kingdom.’

Writing again to Lord Ranelagh he says:—

‘I have recommended Mr. Dean Roan, a very grave man, and one who has the repute from all here to be very deserving, to succeed in that place. I am told that Mr. Dean Smith, of Limerick, is endeavouring by my Lord Ormond to get into this bishopric. This hint I send you that you may enquire if it be true. And I doubt not but your Lordship will use your endeavours that I be not baffled in anything of this nature.’

The Earl's letters were not written in vain, for on the 19th April, 1675, Dr. Roan was advanced to

the See, and in the following June was consecrated. He died in Killaloe, on the 5th September, 1692, and was buried at the east end of St. Flannan's cathedral, where a small tombstone was placed bearing the following simple inscription :—

'Hic jacet corpus Johannis Roan, SS. Theologiae Doctoris Laonensis Episcopi; qui Obiit 5 Die Septembris, Anno Domini 1692.'

It appears by his will that he was deprived of all his substance during the Revolution, so that (as he says) he had little left him, and much debt accrued by the injury of the times; that he was thereby disabled from doing those acts of charity which he intended; and therefore makes this an apology for bequeathing only forty shillings to the poor. The condition of the various parishes in the diocese may be estimated from the accounts which have been handed down to us of the hardships which many of the parochial clergy experienced. It is needless to recount the numerous instances of the oppression inflicted upon them, but there may be mentioned one<sup>1</sup> case as an example.

The Rev. D. Barclay, vicar of the Union of Kilmurry Macmahon, remained at home during the whole contest, and holding a valuable farm under the See of Killaloe, paid the tithes of it to

<sup>1</sup> Mason's *Parochial Survey*.

the Roman Catholic priest who had usurped his living. The priest was particularly severe in exacting tithes from the ejected vicar, and always required security for their payment. In the summer of 1691 he was unusually hard to be pleased in the security, and Mr. Barclay, despairing of being able to procure it, was returning in low spirits to his residence at Ballyartney, when he met Captain O'Brien of Ennistymon, with the news of the utter defeat of the Irish army at Aughrim. He returned immediately to his house where the intruder was settling the tithes of his parish, surrounded by a great number of people.

'Have you got security, sir?' said the priest, in a loud and imperious voice. 'I have,' said Barclay. 'My security is the great King William. And if you don't deliver up the bonds in ten minutes, I will have you hanged on the high road of Kilmurry.' The priest turned pale, and trembled in his seat of office. Lord Clare's dragoons galloped through the village in confusion, pushing for the pass of Moyarta. Mr. Barclay's tithe books were submissively returned to him; and the Protestants of Clare for fifty years after drank to 'Barclay's security' in a bumper toast.

Bishop Roan was succeeded by Henry Rider, who was born at Paris in 1639. He was educated at Westminster School, from thence was elected to Trinity College, Cambridge, and after-

wards became a member of Trinity College, Dublin. He is called on the Matriculation books 'Reader' and 'Rider.' In 1679, he applied to the Dean and Chapter of St. Patrick's for arrears of salary, and there is an enrollment of a lease made by the Chapter to his brother for his satisfaction. He was afterwards promoted to Kilkenny College, where he educated two sons of Primate Mayetson, several of the Ussher family, and Dean Swift. He became also Prebendary of Mulhuddart, in St. Patrick's Cathedral in 1683, and afterwards Archdeacon of Ossory. By Letters Patent he was advanced to the See of Killaloe 5th June, and consecrated on Sunday following, 11th June, 1693. Like his predecessor, he died a poor man, being apprehensive (as he himself said in his will) that what worldly substance he had would scarcely pay his just debts.

Upon the death of Bishop Rider, the administration of the See was given to Thomas Lindsay. He was born at Blandford in Dorsetshire, and became a commoner in Wadham College, Oxford, in 1672, in the fifteenth year of his age, of which he was elected Scholar and Fellow.

He came to Ireland in 1693 as chaplain to Henry Lord Capel, then one of the Lords Justices. He was first promoted to the Deanery of St. Patrick's; and on the 2nd March, 1695, was



consecrated Bishop of Killaloe. During his Episcopate here he was employed by the bishops of Ireland to solicit a clause in the Act of Resumption for applying forfeited impropriations to the rebuilding of churches, and also for the perpetual augmentation of poor rectories and vicarages.

At a time when great religious questions were agitating the minds of Churchmen, when high moral teaching was at a low ebb, and professed and practical infidelity prevailed, Sir Thomas Vesey, LL.D., succeeded to the bishopric of Killaloe. He was educated at Eton, and from thence he was admitted to Christ Church and Oriel College, Oxford, where, it is said, his studies were much interrupted by the rigours of Lord Tyrconnel's government, which drove his father (John Vesey, Archbishop of Tuam) from his country and his fortunes. But Dr. Wake, afterwards Archbishop of Canterbury, became to him as a father, and took upon him the care and expense of his education until he was elected a Fellow of Oriel College, where he pursued his studies with great application.

After his marriage (by which he inherited a very considerable estate) he was created a baronet on the 13th July, 1698. In the following year he was ordained, and immediately retired to a seat near the parish of which he was rector,

where he divided his time between the cares of his function, his friends, books, and rural entertainments. He became chaplain to the Duke of Ormond, Lord Lieutenant of Ireland, by whose recommendation he was advanced to the See of Killaloe on the 12th June, 1713, and was consecrated in the following month. In 1714 he was translated to Ossory.

Like a good bishop, he constantly kept his diocese in excellent order, and with the greatest ease, which has been imputed to his own skill in organization and government, and also to the merits of his clergy. He was never known to be put to the necessity of inflicting a public censure within his diocese, as Archbishop King, in his triennial visitations, often acknowledged. His own private estate was so large, and he himself so large-hearted, that he never received the tithes of a parish belonging to his See, but gave them entirely to his curate. He died in Dublin, on the 6th of August, 1730, to the universal grief of his clergy. He was, as Sir James Ware mentions, a father, a brother, friend, and companion to his clergy, a well-bred gentleman, and a good bishop. Nicholas Forster, Fellow of Trin. Coll., Dublin, was promoted to the bishopric by Letters Patent of the 19th October, 1714, in consequence of Bishop Vesey's translation to Ossory. He was a prelate commemorated for his zeal in

repairing and erecting churches, chapels, and schoolhouses throughout his diocese; also for endowing a residence for clergymen's widows.

In 1738 he gave the sum of £200 to Trin. Coll., Dublin, on condition that it should be applied to the purpose of encouraging the study of theology in connection with the lectures of Archbishop King's Lecturer in Divinity.

On the 9th June, 1716, by Letters Patent, Charles Carr was advanced to the vacant See. He was formerly minister of St. Paul's, Dublin, and Chaplain to the King's Hospital in that city; Vicar of Kilnea, in the Diocese of Dublin, and Chaplain to the House of Commons. He died in Dublin, on 26th December, 1739, when he was succeeded by Joseph Story, Dean of Ferns, from whence he was elevated to this See by Patent, dated 5th February, 1740. In 1741 Bishop Story accepted the offer of translation, and was removed to the See of Kilmore. He published some 'Occasional Sermons,' and a 'Treatise on the Priesthood,' much recommended by Dr. Campbell, in his 'Philosophical Survey of Ireland.'

John Ryder succeeded, by Letters Patent, dated 30th January, 1742, and was consecrated in St. Bridgid's Church, Dublin, on the 21st February following. In 1743 he was translated to Down and Connor, and subsequently to Tuam.

He died at Nice, in 1757, and was there interred in the Protestant burial-ground.

Upon the death of Bishop Ryder the See was filled up by the appointment of Jemmet Browne, who was Dean of Ross and Prebendary of Cork, by Patent, dated the 30th September, 1743. He previously held several benefices; amongst others those of Little Island, Ringcanon, and Taghsaxon, in the diocese of Cork. In 1745 he was translated to Dromore, and afterwards to Cork, to Elphin, and Tuam. A sermon on 'Fasting,' preached by him in Christ Church Cathedral, Dublin, was published in 1746.

Richard Chenevix, descended from a distinguished Lorraine family, was advanced to Killaloe on the 20th May, 1745. In 1734 he was chaplain to the Princess of Orange, and was presented to the rectory of Gedling, in Nottinghamshire, by the Earl of Chesterfield (who afterwards became Lord Lieutenant of Ireland), whose chaplain he also was. Many high dignitaries of the Church, and officers in the army and civil services, have belonged to the bishop's family. The late Archbishop of Dublin (Dr. Richard C. Trench) was Dr. Chenevix's great-grandson by the mother's side, being also descended, by the father's side, from another Huguenot family, the Trenches or De la Trenches, of whom the Earl of Clancarty is the head, who emigrated

from France, and settled in Ireland after the massacre of St. Bartholomew. The term of his episcopate lasted only a few months, for in January, 1746, he was translated to the diocese of Waterford and Lismore, in which he has left substantial and lasting marks of his Christian benevolence. By his will he left to the diocese of Waterford £1000, the interest to be given to clergymen's widows; and to the diocese of Lismore a similar sum, the interest of which was to be expended for diocesan purposes, at the discretion of the bishop. He died at Waterford, on the 11th September, 1779, and was buried at St. Mary's Church, Dublin.

On the 22nd January, 1746, Nicholas Synge was advanced to Killaloe diocese. He was formerly Prebendary of Tassagart in St. Patrick's Cathedral, Dublin, Precentor of Elphin, and Archdeacon of Dublin.

In the year 1660, the small See of Kilfenora was united with that of Tuam; but in 1753, during Bishop Synge's regime, it was annexed to that of Killaloe, and has continued so to the present time.

Bishop Synge died on the 1st February, 1771, and was interred in the churchyard of St. Patrick's Cathedral, Dublin. He was the fifth and last prelate of an episcopal family, being grandnephew, grandson, and brother of a bishop, himself a bishop, and an archbishop's son.

The Dean and Chapter of Killaloe consists of, and which has continued up to the present time, a dean, chancellor, treasurer, archdeacon, and seven canonries, viz., Tomgraney, Locheen, Rath, Clondegad, Dysart, Tulla, and Iniscattery.

The episcopal seal bears pearl across sapphire, between four trefoils, emerald, one in each quarter. On the chief of the second, a key erected, bow downwards, and topaz.

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## CHAPTER III.

## THE DIOCESE OF KILFENORA.

[A. D. 1154-1753.]

**K**ILFENORA, or as it was anciently called, Fenabore, or Kilfenabbra, or, as it was called by Pope Honorius III., in his *Centius Camerarius*, Cellumabrack, though evidently of great antiquity, has not been much noticed by the earlier historians. The first mention that occurs of it is in the *Annals of Ulster*, in which it is stated that Murrough O'Brien, in 1055, burnt the abbey, and slew many of the inhabitants. In the ancient distribution of the bishoprics of Ireland, made by Cardinal Paparo in 1152, the religious establishments which had been founded here, though originally by whom or at what date is uncertain, were made suffragan to the archbishopric of Cashel. Dr. Todd mentions it as one of those dioceses in which the district which owed allegiance to the chieftain, and was inhabited by his followers, became the proper field of labour to his bishops and clergy; and this was the first approach made to a territorial or diocesan

jurisdiction in the Church of Ireland. The Episcopal See is also of very uncertain origin; neither is it precisely known who was the first bishop, though many historians are of opinion that St. Fachan, to whom the Cathedral is dedicated, must have been the founder.

The cathedral, which is also used as a parish church, is a very ancient and venerable structure. In the south corner of the east window there is a very old monumental slab, on which is represented (as is supposed) St. Fachan, in tonsure and tunicle, and holding a chalice in his hand.

Near the cathedral is a stone cross of very light and beautiful design; and in the churchyard is a plain cross of great antiquity. There were originally seven crosses, but two only remain. Bishop Mant caused one of them to be removed, and be erected in the demesne at Clarisford, Killaloe, with a Latin inscription.

Of the successors of St. Fachan (who were called Bishops of Corcomroe) there are but very imperfect accounts; and of the history of the See, up to the thirteenth century, very little is preserved. The first that we have any certain account of is Christian, who died in 1254, and was buried at Limerick, in the conventual church of the Dominicans. When the bishopric became vacant, the canons obtained a *congé d'élire*, and elected Henry, or Maurice, who was confirmed and con-



secrated by his metropolitan before his election was certified to the king for his approbation, and a warrant obtained for his consecration, as ought to have been done. The king pardoned the omission, and issued a writ to restore him to the temporalities, dated the 12th of February, 1265, upon his swearing fealty. He died in 1273.

Bishop Christian's immediate successors were Florence O'Tigernach, a Cistercian monk, and Abbot of Kilsaune, who succeeded, by royal assent, on the 18th September, 1273, and died in 1281; Charles, Dean of Kilfenora, succeeded in 1281; Congal O'Laughlain died in 1300, 'leaving behind him a good character for honesty and integrity, learning and hospitality'; Simon O'Currin succeeded in 1300, died in 1303, and was buried in the Dominican convent of Limerick. Upon the death of Bishop O'Currin, Maurice O'Brien was appointed to the vacant See, and was confirmed by King Edward I. on the 18th October, 1303. He held the bishopric eighteen years, and was buried at Limerick in the Dominican church. Before the dissolution of religious houses there was an inscription in rhyme fixed near the place where this prelate and his predecessors, Simon O'Currin and Christian, as also Hubert de Burgh, Bishop of Limerick, Donald O'Kennedy, and Matthew O'Hogain, Bishops of Killaloe, were interred. The verses were transcribed into the

calendar of the Dominicans at Limerick. The inscription is in Latin, of which the following is a translation :—

‘ Six prelates here do lie, and in their favour  
 I beg your friendly prayer to Christ, our Saviour :  
 Who in their life-time for this house did work,  
 The first of whom I name was Hubert Burk,  
 Who graced the See of Limerick ; and Matthew,  
 With Donald, Bishops both of Killaloe :  
 Christian and Maurice I should name before,  
 And Simon, Bishops late of Fenabore.

And you who reads these verses on this stone,  
 Bethink yourself, and make the case your own ;  
 Then seriously reflect on what you see,  
 And think what you are now and what you'll be ;  
 Whether you're greater, equal, less, you must,  
 As well as these, be crumbled into dust.’

Bishop O'Brien was succeeded in 1323 by Bishop O'Loghlain, who died on the 3rd July, 1359. The list of succession for nearly two hundred years is very imperfect, and the only bishops of whom there is anything known are :—Patrick, bishop in 1394 ; Denis O'Caban, resigned in 1491 ; Maurice O'Brien, a person of noble birth, a canon of Killaloe, was appointed by the Pope on the 31st December, 1491, and died in 1510.

On the 16th May, 1552, John O'Hinalan was bishop of Kilmfenora, but the dates of his consecration or death are not known. The *Four Mas-*

ters relate that a John of Kilfenora was John Oge O'Niellan, a 'preacher of the Word of God,' and that he died in 1572, and was interred in Kilfenora. That his successor was Murtagh O'Brien is evident from the record of the *Calendar of State Papers* of 10th May, 1573:—

'LORD DEPUTY AND COUNCIL TO THE QUEEN.

'DUBLIN CASTLE, 10 May, 1573.

'Suit hath been made unto us to commend unto your Majesty one Murtagh O'Brien, son of Sir Donnell O'Brien, Knt., for the Bishopric of Kilfenora, *alias* Feniborensis, being void, and by us assigned to the custody of the said Murtagh. For his sufficiency every way he hath been well commended unto us by diverse.

'But we not thinking it good without further trial to presume to commend him to your Majesty, committed the examination of him to the Archbishop of Dublin, who, under his hand, hath certified unto us that he and the Bishop of Meath had conferred with him, and found him to be the worthiest man for that promotion.'

It would appear from an official indenture of composition for the county of Clare, dated the 17th August, 1585, that Daniel succeeded, and in their capacity as Lords Spiritual, the Bishops of Killaloe and Kilfenora were parties of the deed. By virtue of a Patent, dated the 10th July, 1606, Bernard Adams, Bishop of Limerick, held the See of Kilfenora *in commendam*, from 1606 to 1617, the entire value of which, in 1615, was

only £ 32 4s.' He died in Limerick on the 22nd March, 1625, and lies buried in his own church, under a monument erected to his memory; on which are the following lines in Latin and English:—

' A Bishop once, here Bernard's bones remain;  
.. He saw not all, but saw that all was vain.

Sufficient God did give me, which I spent :  
I little borrowed, and as little lent.  
I left them whom I loved enough in store,  
Increased this Bishopric, relieved the poor.  
To me, since I have met my doom,  
Let none erect a marble tomb  
Or monument; this humble urn  
Will serve a little Bishop's turn.  
Let Albion and Hibernia fair  
What I have been in life declare;  
What I am truly since I fell  
Just heaven above can only tell.'

John Stern succeeded Bishop Adams, by Letters Patent, dated the 25th August, 1617. The king also granted him a letter, in aid of recovering the possessions unjustly withheld from his See. He was translated to Ardfert on the 8th December, 1621, and the bishopric remained vacant until the 27th November in the following year, when William Murray, D. D., chaplain to King James I., succeeded. In June of the next year he obtained a Letter of Privy Seal, em-

powering him to hold *in commendam* the rectory of Lanaest, in the diocese of Exeter, or other preferment not exceeding £100 per annum.

In November, 1627, Bishop Murray was translated to Llandaff, and King Charles I. nominated Dr. Richard Betts (who had been chaplain to King James) to succeed him; but when he came to Ireland, and learned the poverty of the See, he declined the promotion, and returned without consecration. About this time Dr. Bramhall, Bishop of Derry, took a great interest in the various dioceses in Ireland, was most zealous for the recovery of the alienated possessions of the Church, and joined the Earl of Stafford in prosecuting inquiries with regard to defective titles, and the financial and social condition of the clergy.

The bishop was surprised to find, by a letter from Laud to Ussher, in 1629, how small the revenues of Kilfenora were, and quite insignificant for a bishop. 'You have answered nothing,' writes Archbishop Laud, 'about the bishopric of Kilfenora, which is so poor in itself that no man asks it of the king, and his majesty is graciously pleased that your lordship would think of some parsonage, or vicarage, or donative, that might for ever be annexed to it.'

The See was vacant for three years when James Higate, Archdeacon of Clogher, succeeded, by

Patent, dated 30th April, 1630. Archbishop Laud earnestly represented to the Earl of Stafford the pitiful case of this bishop, the whole income of whose See did not exceed £80.<sup>1</sup> In consequence of that report he received license to hold other preferments to the annual value of £100 in the king's books, *in commendam*, upon condition of his residing on the bishopric. He died on the 30th April, 1638, and was buried at Clonnish, county Monaghan.

On the 14th November, 1638, Robert Sibthorp, treasurer of Killaloe, and prebendary of Maynooth, succeeded, by King's Letter, with permission to hold his treasurership *in commendam*. In 1642 he was translated to Limerick. The high character which he bore may be estimated from the fact, that Primate Ussher presented to King Charles a petition from the bishops of Ireland recommending him for the See of Ossory, which was then vacant.

Like many other dioceses in Ireland, Kilfenora remained vacant until the restoration of King Charles II., when the See was annexed to the archbishopric of Tuam, and held *in commendam* by Archbishop Samuel Pullen.

Dr. Pullen was formerly Prebendary in Kilkenny Cathedral, Chancellor of Cashel, and Dean

<sup>1</sup> Stafford's *Letters*, vol. ii., p. 172.

of Clonfert. When the rebellion of 1641 broke out he was plundered of all his goods and church income to the amount of £4652, and his organ was broken by the rebels, but the lives of himself and his family were saved through the influence of James Sall, a Jesuit of Cashel, in whose house he remained a close prisoner for some days. After this ill usage he returned to England, where he was supported by the bounty and liberality of the Earl of Oxford, whose chaplain he had been. Upon the happy restoration of King Charles to his dominions, he was, by the recommendation of the Duke of Ormond, promoted to the archbishopric of Tuam; and was consecrated, with other eleven bishops, on the 27th January, 1660.

The general condition of this diocese, and indeed others throughout Ireland, during the Usurpation, and up to the time of Dr. Pullen's appointment, was such as to attract inquiry and sympathy from every quarter. It was found at archiepiscopal visitations that many of the incumbents holding benefices were non-episcopally ordained, and those who could and did produce legal titles had been expelled from their cures during the usurpation, and left entirely unprovided for. It fell to the lot of good Primate Bramhall to correct this state of things. By his prudence and mildness of conduct he appeased

the spirit of nonconformity which prevailed; and at the same time upholding the dignity of the Church of Ireland, which, he said, should be considered as a National Church, limited by laws which take care to prescribe about ordination. During the Parliament convened on the 8th May, 1661, many advantages were obtained for the Church, through the influence and industry of the primate. The revenues of the bishops were very much augmented; the clergy, through his means, recovered much of the forfeited impropriate tithes; and the whole Church of Ireland got all the advantageous clauses that are to be found in the Acts of Settlement.

From this time till the year 1742 the See of Kilfenora was united with that of Tuam, and from 1742 to 1753 it was held by John Whitcomb, Bishop of Clonfert, *in commendam*.

The Diocese of Kilfenora has always been, and still is, the smallest in Ireland, being only twenty-three miles in length and eleven in breadth; it is wholly within the county of Clare, and comprehends only the baronies of Burren and Corcomroe, which form part of the ancient territory of Thomond. There is little known respecting the foundation of the chapter of Kilfenora, or the number of its original members, but it is probable that, like others, it received its constitution of a dean and canons about the end of the twelfth



or beginning of the thirteenth century. A dean and archdeacon are mentioned at the year 1245, and the chapter in 1273.<sup>1</sup> In 1265 we find the chapter obtaining the king's leave to elect their bishop (Maurice), and to have his temporalities restored. In 1615 Bishop Adams reported to the Royal Visitors that it consisted of a dean, chanter (precentor), chancellor, treasurer, archdeacon and six prebendaries, all of whom received 'canon's portions' out of the Economy Fund. The seal of the dean and chapter represents our Saviour bound to a pillar and scourged; and bears the motto 'Livore ejus,' and the inscription 'Sig. capit. Eccl. Cath. Sti. Fecknani. Feneborem.'

This seal, which had long been in private hands, was purchased by Bishop Mant while holding the Sees of Killaloe and Kilmacnagh.

<sup>1</sup> Prynne's *Records*.

## CHAPTER IV.

THE UNITED DIOCESE OF KILLALOE AND KILFENORA.

[A. D. 1753-1834.]

IT was during the episcopate of Bishop Synge, which was briefly noticed in a previous chapter, that the small diocese of Kilmfenora was united with that of Killaloe.

This was the first attempt towards the enlargement of a diocese, which afterwards became, in area, one of the most extensive in Ireland. Upon the death of Bishop Synge in 1771, after an episcopate of twenty-five years, Robert Fowler succeeded to the united Sees. He was an Englishman, educated at Trinity College, Cambridge, and was Prebendary of Westminster. He was highly recommended by John Wesley for the solemnity and devotion with which he read the services of the Church. In 1779 he was offered, and accepted, the See of Dublin, and was succeeded by George Chinnery, Dean of Cork, who was consecrated at Christ Church Cathedral, Dublin, on 7th March, 1779.

After holding the See one year he was translated to Cloyne, where he died in the summer of 1780. Thomas Barnard, Archdeacon and Dean of Derry successively, was advanced to the vacant bishopric, and was consecrated on the 20th February, 1780, at the Chapel Royal, Dublin. He was well known as the friend of Goldsmith, Burke, Dr. Johnson, Sir Joshua Reynolds, Bishop Percy, and other literary characters of his day. Two years after his appointment the following resolution was agreed to by the dean and chapter:—'Whereas it would be for the dignity of the cathedral church that an organ should be erected in the same. We therefore approve that such a sum out of the Economy as may be spared from the necessary uses of said cathedral may be appropriated to that purpose, and do hereby empower Thomas, Bishop of Killaloe, to take such steps towards the same as shall appear proper.' More than a hundred years have passed, and not till recently, by the energetic efforts of the present bishop (Dr. Chester), has any action been taken to provide an organ for the mother church of the diocese.

Having continued in this See for fourteen years, Bishop Barnard was preferred to that of Limerick. He died at a very advanced age, at Wimbledon, in Surrey, on the 7th June, 1806.

He was succeeded by the Hon. William Knox,

fourth son of Viscount Northland, by Patent, the 15th September, 1794. Bishop Knox was formerly chaplain to the House of Commons, rector of Pomeroy, in the diocese of Armagh, and of Callan, diocese of Ossory. He published a Thanksgiving Sermon for Lord Nelson's victory over the French fleet; a 'Sermon preached in the chapel of Trinity College, Dublin, 1799'; and another preached in the same chapel on the 21st March, 1802, entitled 'Revelation indispensable to Morality.' In 1803 he was translated to Derry, where, during his episcopate, much church restoration was carried on through his energy and liberality.

On the 14th October, 1803, the Hon. Charles Dalrymple Lindsay succeeded. He was sixth son of James, Earl of Balcarres, and came to Ireland as private secretary to the Earl of Hardwick, Lord Lieutenant. The bishop, like many of his predecessors and successors, was translated to another See. In 1804 he was advanced to Kildare, and for forty-two years was dean of Christ Church Cathedral. The best comment on his life and character is that contained in the inscription to his memory in the above cathedral—'He rejoiced in the fulness of Christian hope, faithful in the discharge of his duties, firm in his principles, clear in intellect, and sound in doctrine.' He retained all his ener-

gies to the end of his protracted career, in the devout exercise of his sacred functions, which he continued to discharge even to his eighty-sixth year. His aspect was so benign and venerable, that all acknowledged his presence to be the best comment upon Leviticus xix. 32, where it is written: 'Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God.' Upon Bishop Lindsay's translation to the See of Kildare, in 1804, Nathaniel Alexander, bishop of Clonfert, was promoted to Killaloe, by patent, dated 22nd May. In the same year he removed to the See of Down and Connor, and subsequently to Meath.

Lord Robert Ponsonby Tottenham, Loftus (second son of Charles, first Marquis of Ely), precentor of Cashel, succeeded on the 23rd November, 1804. He was consecrated on the 16th December by the Archbishop of Cashel, assisted by the Bishops of Elphin and Kildare; but in 1820 he was translated to the Sees of Ferns and Leighlin, and subsequently to that of Clogher. During his episcopate in the diocese of Killaloe and Kilfenora (which lasted sixteen years) he was most sincere and indefatigable in his endeavours to multiply the places of religious worship within his charge, and to provide for the establishment and continuance of his clergy amongst their respective flocks. For instance, when he

was promoted to the bishopric, the diocese contained no more than thirty-five churches, and three glebe-houses: but in 1820 it contained forty-five churches complete, with three others in the course of building, and thirty-five glebe-houses; or, speaking of the united dioceses, the number of churches within that period had been augmented from thirty-eight to fifty-two, and of glebe-houses from four to thirty-eight. On the 6th of May, 1820,<sup>1</sup> Richard Mant, chaplain to the Archbishop of Canterbury and rector of St. Botolph's, Bishopsgate, London, was promoted to the vacant See. Besides his well-known character as a clergyman of learning and active usefulness, Dr. Mant had, about two years before, been brought personally under the notice of the Prime Minister, by having been selected to preach before the Corporation of Brethren of the Trinity House, of which the Earl of Liverpool was then Master, and by whom Dr. Mant was promoted. It was first understood that his destination was Waterford: this fact, as well as that the appointment was owing to the good feeling towards him of the Premier, appears from the following letter of the Archbishop:—

<sup>1</sup> *Bishop Mant and his Dioceses.* - Dublin, 1857.

'ADDINGTON, *March 17, 1820.*

'REV. SIR,

'I very sincerely congratulate with you on your appointment to the See of Waterford. All the concern I have had in it was to speak out my mind respecting your qualifications for the important office fairly and honestly.

'From, Rev. Sir, your faithful friend and servant,

'C. CANTUAR.'

But after a few days it appeared that the See of Waterford would not be vacant. The bishop, after considering the circumstances of the two bishoprics, and particularly from finding that there had been translations from Killaloe to Waterford, declined the removal; and the See of Killaloe and Kilsfenora was then offered to Dr. Mant. Shortly after his consecration the bishop took up his residence at Clarisford<sup>1</sup> House, the episcopal seat of Killaloe, and immediately directed his attention to acquiring a knowledge of the condition of his diocese, previous to holding his first visitation, which took place on the 3rd of August, and delivered to his clergy a charge embracing a number of topics of important concern to the welfare of the Church, and the efficiency of her ministers. The author of *Bishop Mant and his Dioceses* classes the topics contained in the charge under the following heads:—The condi-

<sup>1</sup> Or Clare's Ford, as the Co. Clare is there divided from the Co. Tipperary by the river Shannon.

tion of the churches and glebe-houses, and the residences of the clergy on their parishes; the due celebration of divine service, under which he noticed that 'in most churches of the diocese only a single Sunday service was performed,' and urged that, wherever practicable, there should be service in the afternoon or evening as well as in the morning; the attention and serious deportment requisite in people at public worship, and their duty in taking part in the service; the duty of catechising; the ministration of baptism publicly, and with sponsors, both which particulars had been unattended to; the celebration of the Lord's Supper, under which he urged greater frequency of opportunities, and earnest exhortations to the people to avail themselves of them; the duty of ministers of the Church as regards Roman Catholic errors; the delicacy and difficulty of dealing with them; the advantage of private intercourse both with Romanists and with parishioners generally; the benefits, both general and special, to be expected from attention to the Scriptural education of the young; and the circulation of the Bible, the Book of Common Prayer, under which he particularly drew attention to the 'Association for Discountenancing Vice, and Promoting Christian Religion,' with a recommendation to form a committee of it in the diocese. Taking notice of the increase, during the past



twenty years, in the number of churches and glebe-houses, he observed :—

‘ We have great reason to be thankful, for the increase, to Divine Providence, and, under Providence, both to those who have contrived such means of improvement in the ecclesiastical state of the country, by sundry Acts of Parliament, and to those who, by their superintendence or their active exertions, have contributed to carry the means into execution. To several of you, my reverend brethren, the thanks of the community are due for your diligence in this work and labour of love ; nor less to your late respected diocesan. Allow me, however, to call your attention to the consideration, that the existence of churches, and the permanent residence of the clergy in their parishes, are only so far valuable as they tend to the promotion of the glory of God in Christ Jesus our Lord, and to the spiritual edification of His people. They are valuable only as means, tending to a most excellent end, at which, indeed, without them, we have a very faint prospect of arriving ; but at which, unless by the use of them, we do arrive, the things themselves are of very small price.’

The week after his Visitation, the bishop set out on a tour through his diocese, for the purpose of consecrating three or four churches, which had lately been completed, and of administering in different places the rite of Confirmation, which had not been attended to for some time. The number of young persons confirmed in the diocese that year was eighteen hundred and twenty-two—a number not large in compari-

son with English dioceses, or with his own subsequent experience in Down and Connor, but large in proportion to the scanty and scattered population of Killaloe. The autumn and winter of 1820 passed over without any remarkable incident, except that the bishop attended, in October, the usual meeting of the Board of First Fruits, of which the bishops in Ireland were officially members, and was instrumental in obtaining grants for the building of five additional churches in his diocese. In the following February, at the next meeting of the Board, he obtained a grant for a sixth; and proceeded from Dublin to take his seat in the House of Lords, as a representative bishop, and remained in London three or four months. Returning to his diocese in June, he held his second Visitation, and delivered his second Charge, which was devoted principally to the consideration of the provisions for increasing the number of churches, the requirements with respect to the internal furniture of the buildings, and the qualifications for Holy Orders. Among the matters of a professional nature which occupied his attention, one was the state of the cathedral of Killaloe, which required repair.<sup>1</sup> In the course of some very necessary

<sup>1</sup> While these pages have been passing through the press the restoration of the cathedral has begun, under the direction of T. F. Fuller, Esq., F.R.I.B.A., F.S.A.

improvements, he was instrumental in bringing to light the semicircular Saxon or Norman arch which has been already alluded to in a previous chapter. The bishop's fondness for ecclesiastical antiquities led him, about the same time, to remove from Kilfenora one of the fine old stone crosses of the country, and have it erected in the grounds at Clarisford.

In the month of October, 1821, he again paid a short visit to Dublin, for the purpose of attending the half-yearly meeting of the Board of First Fruits, and obtained another grant, which completed the number of seven churches, for which he thus made provision during his short episcopate at Killaloe.

In the following June two remarkable vacancies occurred on the Irish episcopal bench; and the friends of the Bishop of Killaloe, who knew that he had suffered much in means, the value of the See being even nominally less than he had been led to expect, and having been really reduced yet more by the state of the country, had urged upon the Government his claims to be removed to a better and more peaceable See, in the arrangements for filling the vacancies. But he was passed over. However, his great worth was not forgotten, for in February, 1823, Dr. Thomas O'Beirne, Bishop of Meath, died, and Dr. Alexander being translated from Down and

Connor to the vacant See, that bishopric was offered to, and willingly accepted by, Bishop Mant.

It is not the province of the writer of these pages to dwell on his brilliant career during his twenty-five years' episcopate in Down and Connor, but it will not be out of place here to bring the brief record of his episcopate at Killaloë to a close with the Address from the clergy and his Reply:—

‘*To the* RIGHT REVEREND THE BISHOP OF DOWN AND  
CONNOR.

‘MY LORD:

‘Met together for the first time since your Lordship's translation to the See of Down, we gladly embrace this opportunity of expressing the high sense we entertain of the principles which actuated your Lordship whilst you presided over us, not only in the exercise of your spiritual functions, but also in your gracious and affectionate deportment towards us. Though short the period of your residence amongst us, yet we trust its beneficial results will be lastingly experienced; and hoping that your Lordship's talents, learning, and piety, may long continue to defend and adorn the Church, we have the honour to remain your Lordship's obliged and affectionate humble servants.’

ANSWER.

‘MY REVEREND BRETHREN:

‘The predominant object which a minister of the Gospel should at all times have in view is, I apprehend, the favour of Him whose he is, and whom he serves. If, in the pursuit of that object, he can at the same time secure the

good will of his brethren, he may reasonably find therein an additional, though a secondary, source of enjoyment. With this persuasion I beg to assure you of the pleasure with which I have received the expressions of kind sentiments towards me by the clergy of the United Dioceses of Killaloe and Kilmacomb. For my principles in the discharge of my spiritual functions, or for my deportment towards you, if they were such as you are pleased in kindness to esteem them, I claim to myself no credit. The principles which I have endeavoured to take for my rule are such as I have learned from the Holy Scriptures, and from our truly scriptural Church; and the deportment which I have endeavoured to observe is that which the same Scriptures and the same Church enjoin on me to practise towards those whom, at the same time that I was invested with authority over them, I have learned to regard as fellow-labourers in the same vineyard. It is gratifying to me to be able to say in return, and it is but an act of justice towards you for me to say it, that in my intercourse with the clergy of the united dioceses I always experienced that respectful attention which was due to my office, blended with marks of personal benevolence for myself. Your wishes for my future welfare are met with corresponding feelings towards you in my own breast: nor can I better express those feelings than by my earnest prayer to Almighty God that you may at all times enjoy the testimony of a good conscience to the faithful discharge of your ministry, so that, having thereby glorified His holy name in this world, you may finally, by His mercy, obtain everlasting life, through Jesus Christ our Lord. Believe me, my reverend brethren, your faithful and affectionate servant and brother,

‘RICH. DOWN AND CONNOR.’

The next bishop was Alexander Arbuthnot, Dean of Cloyne, who succeeded by patent, dated

the 21st March, 1823. Unlike his predecessor, Dr. Arbuthnot was not a man of eminence, but was much beloved by his clergy. After an episcopate of seven years, he died in 1828, and was buried in the churchyard of his cathedral. A plain tombstone is placed over his grave, and a tablet containing a short commemorative inscription to his memory was erected within the church by his clergy.

In succession to Bishop Arbuthnot, the two remaining bishops, previous to the union with Clonfert and Kilmacduagh, are the Hon. Richard Ponsonby, third son of William Baron Ponsonby, Dean of St. Patrick's, and the Hon. Edmund Knox, seventh son of Thomas, Viscount Northland, and brother to William, formerly Bishop of Killaloe.

## CHAPTER V.

## THE DIOCESE OF CLONFERT.

[A. D. 571-1602.]

THIS Bishopric is believed to have been founded in the reign of Ethelbert, king of Kent, in the year 571, by St. Brendan (not St. Brendan of Birr, but a contemporary and fellow-student), and is situated in the barony of Longford, in the county of Galway, near the river Shannon. He erected the abbey of Clonfert in the year 558, under the invocation of the Virgin Mary, conferred on it the episcopal dignity, and either himself became its first bishop, or, as others say, placed Mo-lua, one of his disciples, in that post. Colgan, in his *Acta Sanctorum*, makes St. Brendan the founder and first bishop, and says that he abdicated in favour of St. Moena, or Moinen. It is, however, more correctly imagined that St. Moena was the first bishop, for it is recorded in the *Ulster Annals*, under the year 571 or 572, that 'the death of the first bishop of Clonfert, St. Moena, took place there'; and further remarked that 'Moena,

Bishop of Clonfert-Brenain, went to rest,' St. Brendan being yet alive. The day of Moena's death is said to have been recorded on the 1st of March, 571. His true name was Nennius, or Nennio, but it is common with the Irish to add the monosyllable Mo, which signifies mine, to the proper names of their saints, out of respect and tenderness.

The cathedral of Clonfert, or St. Brendan's, as it is more properly called, is little worthy of notice. In ancient times it was famous for its seven altars, but from repeated fires, incursions and pillages by the Danes, there is little left for admiration, with the exception of the Norman-Gothic porch or gable entrance, which is remarkable for its architectural beauty, and is supposed to have been built in the reign of Henry the Second.

Of the history of St. Brendan himself we possess much that is interesting. Besides the Latin prose tale of M. Jubinal, 'La Légende Latine de Saint Brandaines,' and Colgan's 'Life,' his name has, of late years, become familiar through the medium of a poem by Mr. Matthew Arnold.

Saint Brendan (the patron saint of Clonfert), son of Finnloga, and great-grandson of Alta, son of Ogaman, of the race of Ciar, son of Fergus, was born at Tralee, in the year 484. He was for some time disciple of St. Jarlath, the founder and first



bishop of the church of Tuam, and studied under St. Finian, in the famous school or academy of Clonard, county Meath, and one of the chief of the many saints who were instructed by that illustrious prelate. Having remained some years in Ireland, he went to Britain, and placed himself for further improvement under the discipline of St. Gildas the elder, where, before departing, he built in Britain the monastery of Ailech, and another in a territory called Neth.

He lived also for a time in the famous abbey of Llancarvan, in Glamorganshire, where he is said to have been the third abbot after Timrius, the successor of St. Cadocus, and there to have baptized St. Malo, or Machutus, afterwards bishop of Aleth, in the Lesser Brittany. Returning to Ireland, he founded in different parts of the island many monasteries and cells, over which he himself presided, having under his guardianship three thousand monks, each of whom industriously raised a sufficiency for his support. His monasteries were schools, not only for piety but also for secular learning, the chief of them being Claufert, or Clonfert. While he was 'in his warfare,'<sup>1</sup> there came to him one evening a holy hermit named Barintus, of the royal race of Neill: and, when he was questioned, he did

<sup>1</sup> Kingsley's *Hermits*.

nothing but cast himself on the ground and weep and pray. And when St. Brendan asked him to make better cheer for him and his monks, he told him a strange tale: How a nephew of his had fled away to be a solitary, and found a delicious island, and established a monastery therein; and how he himself had gone to see his nephew, and sailed with him to the eastward, to an island which was called 'The land of promise of the Saints,' wide and grassy, and bearing all manner of fruits; wherein was no night, for the Lord Jesus Christ was the light thereof; and how they abode there for a long while without eating and drinking; and when they returned to his nephew's monastery, the brethren knew well where they had been, for the fragrance of Paradise lingered on their garments for nearly forty days. So Barintus told his story, and went back to his cell. But St. Brendan called together his most loving fellow-warriors (as he called them), and told them how he had set his heart on seeking that Promised Land. Out of this and other stories related by some legendary writers was made up the legend of St. Brendan and his 'seven years' navigation amongst the islands of the ocean in search of the Land promised to the Saints.' This tale became very popular in the middle ages, but we pass it over as having more of admiration in it than edification. Having

concluded a life of labour and exemplary piety, he died in his 93rd year, at Euaghduane, on Sunday, the 16th of May, in 577, from whence he was conveyed to St. Brendan's church, Clonfert, and interred.

There were two celebrated monasteries of the name of 'Claunifearta,' chief of their respective orders—one was of St. Brendan's in Connaught, the other that of St. Luan in Leinster, the head of his hundred monasteries, and called by him 'Claunifearta.' 'Clauin' in Irish signifies a hidden or retired place, and 'feata,' wonders or miracles; and as the ancient solitaries of Ireland much frequented these kinds of places of retreat, many of the most noted monasteries were called 'Clauains' or Cluain = Edlinearth; Cluain = Foirret; Cluain = Mirnois; Cluain = fode.

St. Brendan composed the following works:—'Confessio Christiana'; 'Charta Cœlestis Hereditatis'; 'De Fortunatis Insulis'; 'Revelationes de futuris Temporibus'; 'Epistolae ad Popularis'; 'St. Briggettæ Virtutes et Miraiula'; and a 'Monastic Rule,' supposed to have been dictated to him by an angel, according to which he regulated both his own conduct and also that of his disciples.

The list of early bishops of Clonfert is very imperfect, and we have but slender accounts of the successors of St. Moena, until the arrival of the

English in the reign of King Henry the Second: Fintan (abbot of Cluain - Ednich) flourished about the close of the sixth century, was both abbot and bishop of Clonfert, and his successors are indifferently called by either name. He got the name of Corach from the sweetness of his voice and his delight in music; 'cor', in the old Irish signifying music, and 'coraidb', a choir; or because he introduced a new manner of chanting the service. Nothing certain appears to be known of him, or the particular year in which he died, but tradition asserts that he lived to the extraordinary age of 135 years. St. Senech Garbh was successor to Fintan, but whether in the abbey or bishopric of Clonfert, or both, it is not clear. The *Annals of the Four Masters* call him only Abbot of Clonfert, and place his death in 620. St. Colman, the son of Congal, is believed to have succeeded Senach in the abbacy, and to have died in the same year with his predecessor Senach. These two saints were of the order of 'Black Monks,' or Benedictines. Cummin Fota, or Fada, (*i.e.* the long), son of Fiacna, king of Jarmuan, or West Munster, educated in his early years by the virgin St. Ida, and afterwards by Colman O'Cluasaigh, was advanced to the bishopric by the king of Connaught, and is said to have administered that office with great wisdom. According to Ware he

wrote a hymn which begins thus:—‘Celebrá, Judá, Festá Christi Gaudia.’ His death took place on 12th November, 662. The immediate successors of St. Cummin were:—Rutmel, who is styled ‘Prince and Bishop of Clonfert,’ died in 825; Cathal Macormac, died in 861; Cormac Macaeadain, died 921; Ciar O’Gabhla, died 951; Gilla Macaebliu O’Hannicada, died 1166. The latter is called ‘Comorban of Brendan,’ but it seems uncertain whether he was bishop of Clonfert or of Ardfert in Kerry, where St. Brendan was regarded as chief patron.

: In 1171 Peter O’Mordhar, or O’More, a Cistercian monk, and first abbot of Boyle, succeeded, and is styled ‘Bishop of Omaim’ (the district in which Clonfert is situated). He was a prelate greatly esteemed, a ‘divine and learned monk.’ On the 27th December, 1171, he was drowned in the River Shannon, near Portnacarrig, and his immediate successors were Mael Isa Macaevard, who died in 1173; Mael Callan Macadaen O’Clericen, died 1186; Muirheartagh, died 1187; Donald O’Fuin, died 1195; Thomas, died 1248, and on the 27th May, 1249, King Henry III. issued his license for the election of a successor, which fell to the lot of Cermac, or Charles O’Lumbrain, who was a person held in high esteem for probity and learning. The ‘Four Masters’ style him ‘a venerable divine,

the chief sage of Ireland.' He died at an advanced age in 1259, and was succeeded by Thomas O'Kelly, a man of noble family, son and brother of successive chieftains of Hy Many. He died on the Sunday after the Epiphany, 1263, and was buried in the Dominican convent of Athenry. The See was vacant almost three years; and then one John, an Italian, the Pope's Nuncio, succeeded; was consecrated at Athenry on the Sunday before Christmas, 1266, and the year following went to Rome. He proved to be a great benefactor to his church, and is believed to have erected the statues and other carvings which decorate the western end of the cathedral. After governing the diocese thirty years the Pope promoted him to the Archbishopric of Benevento, in Italy.

Robert, a monk of Christ Church, Canterbury, was appointed bishop by the Pope, and was confirmed by the king in 1296. He occupied the See eleven years, and died in 1307.

Gregory O'Bogy, dean of the cathedral, was unanimously elected bishop by the chapter, pursuant to the Royal License, on 23rd April, 1308. He, like his predecessor, governed the diocese eleven years.

On the 10th February, 1309, Robert le Petit, a Franciscan friar, was elected by the chapter, but in 1321 was deprived of his See for some cause

now unknown; and in 1325 was created Bishop of Enaghdune by the Pope. In the same year we find him acting as 'official' to the Bishop of Exeter. Upon the deprivation of Robert le Petit, John O'Lean, archdeacon of Tuam, succeeded to the See by Papal provision.

After the death of this prelate the bishopric was kept vacant for ten years, and the temporalities granted *in custodiam* to John Dexester and Elias Tullesan, as were also those of the See of Enaghdune, upon the death of Bishop Thomas O'Moyle, and they continued so until the tenth year of King Edward III. (1346), when Thomas O'Kelly, a secular priest, was advanced to Clonfert. The exact date of his death is not known, but it probably took place in 1377. In 1378, Maurice O'Kelly, another secular priest, was consecrated for the See, who appears to have sided with Gregory, one of the rival archbishops of Tuam, and to have joined him in annoying his competitor and successor, William O'Cormacain. In 1394 the Pope translated Maurice to Tuam, having forced Bishop O'Cormacain to resign in favour of a new *protégé*, and to retire to the See of Clonfert. It is said he took this ill-treatment so much to heart, that he neglected to take out the necessary instruments for this last bishopric, and died before he was put into possession.

We see in this resistance a new strain of the

Pope's usurped power, who presumed to do what the king could not do, *i. e.* to deprive a man of his freedom. The Pope then conferred the dignity on one David Corre, a Franciscan friar, on the 20th March, 1398, but it is not known how long he sat. Thomas O'Kelly is found in the See at the year 1407, and in 1415, and 1435.

In Trinity College, Dublin [MS. F. I. 18], is a 'Redditus Episcopatum Clonfertus, Temporibus. Thos. O'Kelly, Ep. Clonf. 1407'; and, in 1435, a Thomas O'Kelly erected the parish church of Clonkeen into a convent of Franciscans of the Third Order, at the instance of David and John Imullkinll, professors of that Order. He was translated to the Archbishopric of Tuam in 1438, and is spoken of as being a man eminent for piety and liberality. On the 19th July, 1438, John O'Heyn, a Franciscan monk, and provincial of his Order in Ireland, succeeded by the provision of Pope Eugene IV.

Thomas De Burgo (Burgh) succeeded in 1444, and died in 1446. Upon his death occurring, John With, a Franciscan friar, was elected bishop, but he soon after either resigned or refused to consent to his election; and Cornelius O'Mulledy was advanced to the See by the provision of Pope Nicholas V., on the 23rd May, 1447, and in the year following was translated to Emly. Having been directed by the Pope to



exchange Sees with Mully, Cornelius O'Cunlis, Bishop of Emly, was preferred to Clonfert on the 29th September, 1448. He was alive at Rome in 1469; and is believed to have resigned his bishopric before that year.

Matthew Macraith, a civilian, educated at Oxford, appears as bishop in 1482, and is said to have been a person greatly esteemed. He died in a Franciscan convent at Kilought, in Galway, in 1507, and was buried at Kilcomain. Bishop Macraith's immediate successors were David De Burgo, appointed by the Pope on the 5th July, 1508, and died in 1509; Denis O'More, B.D., a Dominican friar, appointed on the 7th November, 1509, and died in 1534. Richard Nangle, D.D., who was provincial of the Augustinian hermits in Ireland, was promoted to this bishopric by King Henry VIII., and consecrated in 1536, the same year in which the Pope's usurped authority was abrogated in Ireland, and the king declared supreme head of the Church. The Pope had previously appointed another person; and Nangle made way for him, either by death or resignation, in or before 1541. On this subject there is a curious letter in the Lambeth Library from R. Couley to Thomas Cromwell, the Vicar-General in Spirituals of King Henry. He says:—

‘The papistical sect is springing up and in-

creasing; whereas the king proposes one Dr. Nangle to the Bishopric of Clonfert; one Richard De Burgo purchased palls from Rome, whereby he repulsed the king's presentee. Religious men. (monks) now go immediately to Rome, and obtain what they want, so that there are now five bishops put in by the Pope.'

Mr. Nangle had been recommended to the king by Archbishop Browne, who reported him to be not only 'well learned, but also a right honest man, and one who will set forth the word of God in the Irish tongue.'<sup>1</sup>

In 1534, Roland De Burgo, who was Dean of Clonfert, was appointed to the bishopric by the provisional Bull of the Pope; but it is not known that he took possession at that time; and as the king's ecclesiastical supremacy was acknowledged in Ireland in 1536, Henry nominated Richard Nangle. Afterwards, in 1541, Nangle being probably dead, Roland obtained the Royal Assent on the 24th October, and held his Deanery by dispensation. He also obtained the Bishopric of Elphin by grant from King Edward VI. on the 10th April, 1552, which he held with that of Clonfert; but not without a protest from the king in a letter, remarkable for its wise and pious spirit,

<sup>1</sup> *State Papers*, III., page 123.

written to the Lord Deputy Croft in 1551, in which he says:—

‘Your motion for the Bishop of Clonfert seemeth not to us convenient, for a good pastor cannot nourish two flocks at once; and it agreeth not with our religion.’

While Bishop De Burgo governed this See, King Henry VIII., on the 3rd February, 1542, united the possessions of the dissolved abbey of Clonfert to this bishopric, consisting of six quarters of land, a water mill, 6s. 8d. issuing out of another quarter, and some other things. It seems this monastery had never been surrendered; but Henry O’Cormacain, the last abbot of it, continued to hold the temporalities till his death, which happened a little before the union. There arose a great controversy between the bishop and some of the septs of the O’Maddens concerning the revenues of this abbey; and one William O’Cormacain went to Rome and obtained a grant of the abbey from the Pope, and kept possession of it until the tenth year of Queen Elizabeth, 1568. The dispute concerning it was referred to an arbitration, and, by an award made, both the spiritualities and temporalities of the abbey were divided between the bishops and the Pope’s grantee, who was called abbot; after

whose death, in 1571, the bishops continued in the quiet enjoyment of all the possessions of it.

After the death of Bishop De Burgo, Stephen Kerovan succeeded, who by an agreement gave the moiety of the profits of the abbey, both in spirituals and temporals, to Redmond, son of the bishop, after whose death Bishop Kerovan again enjoyed the whole profits. All these particulars appear in an inquisition taken concerning the abbey in the fifth year of King James I. Bishop Kerovan was a native of Galway, and was educated partly at Oxford and partly at Paris. He was originally a Roman Catholic, but on returning from Paris he conformed to the Protestant religion, and became Archdeacon of Enaghdone. On the 13th April, 1573, he was advanced to the See of Kilmacduagh by Queen Elizabeth, but was afterwards translated to Clonfert on the 24th May, 1582, and restored to the temporalities thereof two days after. On the 26th May, 1594, he had the church of Dunmore in the diocese of Tuam granted to him to hold by dispensation with this bishopric. After his translation the See of Kilmacduagh continued vacant five years. He died in 1602.

The taxations of the See and Chapter of Clonfert, made by the Commissions of Queen Elizabeth, and of King Charles in 1586 and 1629, are

as follows:—

|                                            |     |    |   |
|--------------------------------------------|-----|----|---|
| Episcopatus, . . . . .                     | £24 | 0  | 0 |
| Archideaconatus, . . . . .                 | 4   | 13 | 8 |
| Decanatus, . . . . .                       | 12  | 0  | 0 |
| Sacrista Clonfert, . . . . .               | 2   | 0  | 0 |
| Sacrista de Monastius de Aghrim, . . . . . | 2   | 0  | 0 |
| Prebend de Kilconnel, . . . . .            | 3   | 0  | 0 |
| „ Droght, . . . . .                        | 1   | 5  | 0 |
| „ Kilenan, . . . . .                       | 1   | 0  | 0 |
| „ Kiltesgin, . . . . .                     | 1   | 0  | 0 |
| „ Duae Prebendae de Fennor, . . . . .      | 1   | 10 | 0 |
| „ Ballynowlter, . . . . .                  | 0   | 15 | 0 |
| „ Killnasprickmaylan, . . . . .            | 0   | 6  | 8 |
| „ Annaghcalla, . . . . .                   | 1   | 0  | 0 |

This is the only diocese in Ireland which has preserved that ancient ecclesiastical office, a sacrist. The other members of its chapter are a dean, archdeacon, and eight prebendaries. Dr. Cotton, in his 'Fasti Eccl. Hib.,' says that the contents of the diocesan registries are in general very scanty, almost all the most ancient records having been lost. At Clonfert, the oldest Book of Titles is of 1693; Roll of Oaths, 1735; Visitation Book, 1722. The Registrar of this diocese, Peter White, on his appointment to his office in the year 1717, expressed his horror at the nakedness of the repository, in a quaint memorandum, stating that he 'found in the registry no records or anything else'!

## CHAPTER VI.

## DIOCESE OF KILMACDUAGH.

[A. D. 620-1602.]

THERE is very little known respecting the diocese of Kilmacduagh, but it is generally believed to have been founded in the early part of the seventh century, by Colman, son of Duagh. He was descended from the noble family of Hy Fiachrach in Connaught, of which branch there had been two monarchs of all Ireland, and about thirteen kings of Connaught. To distinguish him from other Colmans, his contemporaries, he was usually called after his father, Mac-duach, or the son of Duach. He was very fond of an ascetic life, and is said to have lived as a hermit in the southern parts of Connaught seven years, with only one companion.

From this life of retirement he was raised to the rank of a bishop, and fixed his seat at the place called after him, Kil-Mac-Duagh, or, the church of the son of Duagh, but in common acceptation is corruptly called Kilmacow. We find it sometimes called the bishopric of 'Hy Fiachrach Aidhne,' and of 'Kniel Hugh.' The

duration of St. Colman's incumbency and the time of his death are unknown, but it is generally believed that the See, of which he was the first bishop, was founded in the year 620.

Kilmacduagh is remarkable for its ecclesiastical remains; and the Board of Works has, of late years, wrought a good work in preserving them. There are now, besides the cathedral, called St. Colman's, the ruins of six churches and a leaning round tower, which for its altitude is notable. On the south side of the cathedral is an ancient altar in a good state; under a relief of a bishop is the inscription: 'Sanctus Colman patronus totius Diocesis Duacensis.' In the middle is a crucifix, and a person on each side, with 'Ave Maria,' and some devotions round it. To the west of the cathedral, in the churchyard, is a small cell, where, it is said, the patron saint was buried, and that the body was afterwards carried to Aghrim. Between this and the church is Macduagh's chapel, where a large tree is standing, off which pieces are taken by way of relics; and to the south of this is a raised work of stone, called the bishop's bed.<sup>1</sup>

It is not known who were the successors of St. Colman for many centuries after, except one called Indrecht, who died in 814; Reynard O'Ruadan,

<sup>1</sup> Bishop Pococke's MSS., Todd.

son of Cellaigh, died in 1178; on the 12th May, 1227, Odo, or. Hugh, who was precentor of this church, was elected its bishop; Galasius Mac Scelegai, died in 1249; Maurice Leyan, died in 1213, and was interred in the Dominican convent at Athenry.

In January or March of the following year, the king issued his license to the chapter for the election of a successor, and on the 13th July, 1284, David O'Sedaghan obtained restitution of the temporalities from the king. He died in 1290, and was buried in the same convent as his predecessor. In the same year he was succeeded by Laurence O'Laghtnan, a Cistercian monk. He probably was a man of eminence, as we find him governing three abbeys in succession, namely, Arkloe, Boyle, and Knockway. He died about the beginning of 1306. Luke succeeded to the vacant bishopric in 1308, and held it for seventeen or eighteen years till his death in 1325. John, who was Dean of Kilmacduagh, was elected by the chapter, had his temporalities restored by the king on the 3rd September, 1326, and was consecrated in that year by Malachi, Archbishop of Tuam. He was living in 1347, but it is not known how long he held his See.

Nicholas was consecrated in 1360, but nothing is known concerning him except that he was sitting in 1371. Gregory Lethnan appears as



bishop in 1394. He died in the following year, and was buried in the Dominican abbey of Roscommon, Nicholas Leyan succeeding in the following year, and held the See only four years. John Coniaid succeeded in 1399, and nothing is known of him, except that his death is registered in the year 1401 in the register of the aforesaid convent of Athenry. On the 23rd October, 1418, John, Abbot of Corcumroe, was promoted to the bishopric by the Pope. We do not find the names of those who succeeded him till about the year 1492, when Cornelius appears as bishop.<sup>1</sup> He resigned in 1502. Matthew, Archdeacon of Killaloe, succeeded by the Pope's provision, on the 8th March, 1502, and was sitting in 1523, but the time of his death is not known. Christopher Bodkin was consecrated, in France, Bishop of Kilmacduagh on the 4th November, 1533, or 1534, and was, by the favour of King Henry VIII., translated to the Archbishopric of Tuam, and he governed both dioceses by dispensation till his death in 1572. As we saw in the preceding chapter, Stephen Kerovan was bishop of this diocese; and, on his being translated to Clonfert in 1582, the oversight of Kilmacduagh was granted to Thomas Banckes, a Franciscan friar, by the Lord Deputy, Sir John Perrott.

<sup>1</sup> A return of the revenues of this See in 1500 is in Trinity College, Dublin, MS. F. I. 18.

In 1585 we find him, under the title of 'Elect Bishop of Kilmacduagh,' a party to an indenture between the Lord Deputy, Lord Clanricarde, and others.<sup>1</sup>

Bishop Lynch, in his return made to the royal visitors in 1615, found Banckes in possession. In 1652, Bishop Lynch was appointed to Clonfert with license to hold Kilmacduagh *in commendam*.

Since that period the two Sees have always gone together; and the succeeding bishops are to be found under Clonfert and Kilmacduagh.

It appears that anciently this chapter comprised a dean, archdeacon, treasurer, precentor, and provost (the provost here, as in a few other instances, seeming to hold the place of chancellor), also six prebendaries. Of these last only three now form part of the capitular body. In 1500 it had a chancellor as well as a provost and five prebends, namely, Kenvarra, Desirt, Kelly, Ecclesiarum parvarum, Cauda, and Croiscoonan.<sup>2</sup> An ancient seal of a dean of Kilmacduagh is now in the museum of the Royal Irish Academy, bearing a figure of the Virgin and Child, with the inscription—SIGILLUM DAVID DECANI DUACENINS, and by the workmanship it appears to be of the fourteenth century. It was found about the year 1849 in the ruins of the cathedral.

<sup>1</sup> O'Flaherty's *West Connaught*, Appendix, p. 323.

<sup>2</sup> MS., Trinity College, Dublin, F. I. 18.

## CHAPTER VII.

THE UNITED DIOCESE OF CLONFERT AND  
KILMACDUAGH.

[A. D. 1602-1834.]

ON account of the territorial extent of Kilmacduagh, and the paucity of its benefices, it was annexed, by way of *commendam*, to the See of Clonfert, on the 20th October, 1602, and this union has been continued to the present day. In Bishop Lynch's time a Royal Visitation was held through Ireland, a fragment of the return whereof remains in the Prerogative Office, by which we cannot form a very favourable opinion of this prelate, for there is great reason to believe that he sadly impaired the revenues of both dioceses by granting improper leases. In the returns the visitors state that there was undeniable evidence that upon the first promotion Clonfert was esteemed worth £160 per annum, and Kilmacduagh £100; but that Bishop Lynch returned them a roll in writing, in which he made the value of Clonfert only £40, and Kilmacduagh only £24, and gives no account how it happened.

He merely states that a certain abbacy belonging to the bishopric was recovered from him in the Presidency Court of Connaught. But the Chancery Rolls account fully for the diminution made in the revenues of the See of Kilmacduagh; wherein it appears that, on the 2nd March, 1606, this bishop, by the consent of the dean and chapter, had made a lease for ninety years to one Robert Blake of all the lands of the bishopric, in all twenty-eight denominations, at £5 per annum rent, the considerations of which benefice grant are mentioned to be, the repairing of the cathedral, and of paying £200 due by the clergy for first-fruits. Bishop Lynch died at Loughrea in December, 1625, the See remaining vacant till the 29th April, 1627, when Robert Dawson, Dean of Down, and Prebendary of Lismore, succeeded to the united Sees, by a patent which declared the union to be for his life only. He was permitted to hold the Prebend of Tipper, in St. Patrick's, Dublin, *in commendam*, together with any other benefice (except the deanery of Clonfert and Kilmacduagh), not exceeding the value of £30 sterling, in the king's books, provided that not more than two of them have cure of souls.

He also received a grant to him and his successors for ever of the dissolved abbey of Clonfert, in frank almoigne, with all lands and appurte-

nances thereto belonging, with a clause of union to the said bishopric. This abbey had formerly been given to the See by King Henry VIII., but was afterwards alienated, then recovered, and secured by the Crown; it was finally restored to the See by the care and exertions of the Earl of Stafford by a writ of Privy Seal, dated 24th September, 1634.<sup>1</sup> About this time the clergy of the diocese (and indeed throughout the greater part of the province of Connaught) were very poorly provided for, partly occasioned by lay impropriations, partly from want of a settled form of tithing, and partly by the quarter episcopals (*quarta episcopalis pars*), which gave the bishops a fourth part of the tithes of most of the parishes in their dioceses, which, with the impropiator's right to two parts, left the clergy but a fourth, and amounted but to a poor and miserable support. They were reduced to a scandalous degree of poverty by the improvidence of their predecessors, who from time to time made fee-farms and other long leases of their revenues. The Archbishop of Tuam, for instance, was reduced to £160 per annum, and others proportionately low. In 1636 Bishop Dawson, with other bishops, jointly petitioned King Charles I. for a remedy of this evil. They set forth his Majesty's intentions

<sup>1</sup> Stafford's *Letters*, vol. i. pp. 172, 301, 392.

of making a plantation in Connaught, such as King James I. had made in Ulster, and of providing competent means for an abler clergy, and to give to the resident incumbents, besides new glebes, the bishop's quarter of parochial tithes.

They prayed a commission to select commissioners to call before them all their tenants, who by long leases or fee-farms made by their improvident predecessors, enjoyed their lands at very low rents, to the end that they might be enabled to maintain themselves with their own lands without their episcopal quarter parts of tithes, any great additional charge to the king, or the plurality of *commendams*. This petition met with a favourable reception. The king ordered Lord Deputy Wentworth to issue a commission, and have proper inquiries made, by which it appeared that many fee-farms formerly made by the bishops had been forfeited by rebellion, or the proprietor's titles to them defective in law, upon which they were seized, and restored to the respective Sees, under a condition that the bishops enjoying the benefit of such restitutions should resign the quarter part to the inferior clergy, an exchange advantageous to both. Accordingly, the Bishops of Elphin and Killala resigned all their claims to the greater part, and the same was settled upon the clergy.

Whether it happened from a deficiency in the

equivalent, or from what other cause, it is not known, but the Bishop of Clonfert and Kilmacduagh still continued to hold it, and was afterwards enjoyed by many of his successors.

Having been much ill used during the rebellion of 1641, Bishop Dawson retired with some difficulty to England, and died at his father's house in Kendal, in Westmoreland, on the 13th April, 1643: He was buried in the parish church, where, on a brass plate, affixed to a stone lying within the communion rails, is the following inscription:—

*'Hic jacet Reverendus in Christo pater Robertus Dawson, Episcopus Clonfertensis et Duacensis Hibernicus. Qui obiit die 13 Aprilis, 1643.'*

William Bayly, a native of Scotland, educated at Glasgow, having been driven out of his country by the Covenanters, fled to Ireland, and afterwards joined King Charles at Oxford. He was promoted to these Sees by patent, dated 23rd March, 1644, and was consecrated at Oxford by Archbishop Ussher, assisted by the Bishops of Down and Killala on the 2nd May following. It appears from the Rolls of Chancery that he had been designed for the See of Kilmore upon Bishop Bedell's death, for we find a revocation of several letters patent made to him, dated the 3rd March,

1643-4.<sup>1</sup> The bishop had little enjoyment of his See until the king's restoration, and then, as an addition to his living, he was presented by the Crown to the parsonage or entire rectory of Granard, in the county of Longford, to hold *in commendam* with his bishopric. He died at Clonfert on the 11th August, 1664, and was buried in the cathedral.

He was succeeded by Edward Wolley, who was born at Shrewsbury, educated in the King's school of that town, and afterwards took his degree of D. D. both at Oxford and Cambridge. He was domestic chaplain to King Charles I., subsequently to King Charles II., and adhered constantly to them both in their adversity, being in the meantime a great sufferer, both at home and abroad, from the factions of the schismatics, until the happy restoration of King Charles settled peace in these dominions. The king gave him a rectory in Suffolk, that he might reclaim the fanatics and other sectaries, who were infected with the opinions of Marshall.

In reward for his great diligence he was advanced, by letters patent, dated the 10th March, 1664, to the united Sees of Clonfert and Kilmacduagh, and consecrated at Tuam on the 16th April, 1665. He was held in great veneration in his diocese for his preaching and exemplary life and conversation.

<sup>1</sup>Todd's MSS.



After his advancement he set himself to work at repairing and improving his cathedral, and also the episcopal residence at Clonfert.<sup>1</sup> In one of the rooms of the latter his armorial bearings still remain over the chimney-piece, with the motto 'Pace Oves.'

In 1678 he had the cathedral bell recast, on which he placed the episcopal arms, pompously quartered, with a spread eagle, adorned with the heads of cherubs, and the following distich and inscription placed upon it: 'Fracti diu filii, resono campana refusa; muta prius didici jam resonando loqui. Ope et opere Edwardi Wolley, D. D. Episcopi Clonfertensis et Duaci. Anno Domini, 1678—Probatu me,' which has thus been ludicrously translated:—

I Tom Bell, while broken hung  
 Long without the use of tongue,  
 But have had my voice, at last,  
 By my learned lord recast,  
 And resound my former song—  
 Dingle, dingle, dingle, dong.

Bishop Wolley was considered a most religious and well-intentioned prelate, took vast pains, and was most successful throughout his ministry in

<sup>1</sup> The See house fell into the hands of the Ecclesiastical Commissioners in 1833, afterwards became private property, and is now the residence of the Dean of Kilmacduagh (C. H. Gould-Butson).

reclaiming the sectaries to the Church, which, although a work very acceptable to King Charles II. (for he disliked them much), yet he had a very poor opinion of this prelate.

Bishop Burnet, in his 'History of our Own Time,' tells the story that being alone with King Charles in his closet (the king was complaining of the carelessness of the clergy, who, he said, took no pains to convince the Nonconformists), he told the bishop that he had a chaplain who was a very honest man, but a great blockhead, to whom he had given a living in Suffolk, which was full of that sort of people. That he had gone about among them from house to house; he (the king) could not imagine what he said to them, but believed his nonsense suited their nonsense, for he had brought them all to church, and in reward for his diligence he had given him a bishopric in Ireland.

After the death of Bishop Wolley, which occurred in 1684, the episcopal revenues were seized by King James II., and paid over to the Popish bishops, keeping the two Sees without a lawful pastor until the Revolution, when William Fitzgerald was advanced to them by letters patent of King William III., dated the 1st July, 1691. He was son of John Fitzgerald, Dean of Cork, and was born in that city, but educated in the University of Dublin, by which he was created a Doc-

tor of Divinity. Before his promotion to these Sees he held various livings, and was Archdeacon and Dean of Cloyne. After governing these dioceses for thirty years, he died in 1722, aged about eighty-eight years. By his will he bequeathed to Trinity College, Dublin, £50 to buy a piece of plate, on which he ordered his arms to be engraved; £150 to the King's Hospital, Dublin, on the condition that his heir or executors should for ever have the nomination of two boys yearly; £50 to the poor of the town of Clonfert; and £50 to be divided among the resident clergy of the Diocese of Clonfert and Kilmacduagh to buy them gowns.

Bishop Fitzgerald was succeeded by Theophilus Bolton, by letters patent, 12th September, 1722. He had previously held the Chancellorship of St. Patrick's Cathedral, and the Vicar-Generalship of the Diocese of Dublin. On the 16th April, 1724, he was translated to Elphin, and subsequently to the Archbishopric of Cashel, in January, 1729. On the 1st May, 1724, Arthur Price, was promoted to the vacant Sees, and it has been observed that he gradually passed through all the stations in the Church. He was first reader, then Curate, of St. Werburgh's, Dublin, Vicar of Celbridge, Rector of Louth, Archdeacon and Canon of Kildare, Dean of Ferns, and finally Bishop. In

1729 he was translated to the Sees of Ferns and Leighlin, and afterwards to Meath and Cashel.

The year following Bishop Price's translation, Edward Synge was promoted by patent, dated 28th May, and was consecrated at St. Werburgh's Church, in Dublin, on 7th June, by his father, the Archbishop of Tuam, his younger brother, afterwards Bishop of Killaloe, preaching the sermon. He was enthroned at Clonfert, on the 4th March, and at Kilmacduagh, on the 18th March following. In 1731 he was translated to Cloyne, in 1733 to Ferns, and in 1740 to Elphin. He published 'A Sermon on the King's Accession,' 4to, Dublin, 1719, and 'A Sermon on the Anniversary of the Irish Rebellion,' 4to, 1725. The family of Synge took its rise at Bridgnorth, in Shropshire; its name was originally Millington. One Millington, a canon in the Collegiate Church of St. Mary Magdalene, in that town, was distinguished for the excellence of his voice in the choir, and was generally known by the name of Sing, or Synge, which he adopted when the choir was dissolved at the Reformation. He was the ancestor of Edward, Bishop of Clonfert and Kilmacduagh, and Nicholas, Bishop of Killaloe.

Mordecai Cary, a native of England, educated at Trinity College, Cambridge, succeeded on the 22nd March, 1731, and was enthroned at

Clonfert on the 5th June, and at Kilmacduagh on the 16th June, in the same year. When Bishop Cary was translated to Killala in 1735, John Whetcombe, formerly a Fellow of Trinity College, Dublin, a Canon of Kildare, and Chaplain to the Duke of Dorset, Lord Lieutenant, was promoted to this bishopric. In 1742 the Bishopric of Kilfenora was given to him *in commendam*; but this arrangement was not continued to his successors. In 1752 he was translated to Down, and shortly afterwards was made Archbishop of Cashel.

Arthur Smyth,<sup>1</sup> succeeded by patent, dated the 4th day of March, 1752. In the next year he was translated to the See of Down and Connor, afterwards to Meath, and finally to Dublin. A magnificent monument was erected to his memory in St. Patrick's Cathedral, Dublin, at a cost of £1500, which was executed by the famous Van Nort, and designed by his pupil, John Smyth. It bears a Latin inscription from the pen of Dr. Louth, Bishop of London.

Of the six immediate successors (whose names and dates of accession are given in the Appendix) in the united See of Clonfert and Kilmacduagh, the only one who has claim to particular reference is John Law. He received his education at the Charterhouse, and at the University of Cambridge.

<sup>1</sup> *Vide* some account of him in 'Eblana Depicta' (Todd's MSS.).

He became Archdeacon of Carlisle, and having been appointed chaplain to the Duke of Portland, Lord Lieutenant; he came to Ireland; and was promoted to this bishopric by patent, dated the 24th August, 1782. He is remembered as a man of great genius, high literary attainments, and was a munificent benefactor. In 1787 he was translated to Killala, and afterwards to Elphin. During his incumbency at the latter See, he gave the sum of £735 to Trinity College, Dublin; on the condition that it should be applied to the purpose of encouraging the study of mathematics.

The next bishop of note was Matthew Young, a native of Castlerea, in the county of Roscommon. He became a Fellow of Trinity College, Dublin, and Professor of Natural Philosophy in the University. He was selected for promotion as being the most distinguished literary character in the kingdom, and was generally considered a person of first-rate attainment in science; an exemplary divine, and of elegant manners and cheerful disposition. His patent for the bishopric is dated the 2nd February, 1798 (the year of the great rebellion), and was enthroned at Clonfert; by proxy, in May, 1799.

After an incumbency of less than two years he was unhappily cut off, by the disease of cancer on the tongue, at the age of fifty years. His death took place at Whitworth, in Lancashire, on the

28th November, 1800, but his body was brought to Ireland, and interred in Trinity College Chapel: It is somewhat remarkable that no bishop, whilst holding the See of Clonfert, had died during the preceding 116 years.

Dr. Young was an early patron of the Royal Irish Academy, and a valuable contributor to its published Transactions: He left behind him many publications.

Upon the death of Bishop Young, the vacant See was filled by the appointment of Dr. George De-la Poer Beresford, Dean of Kilmore, by patent dated 2nd January, 1801. Bishop Beresford belonged to an ecclesiastical family; but besides those in the ministry, there were a considerable number in the army and civil service. The family is also an old one. It appears that John de Beresford held the manor of Bereford, or Beresford, in the parish of Alstonfield, in Stafford, in the time of William Rufus. A cadet of the house was seated in Derbyshire, in 1475, and from him was descended one Tristram Beresford, a younger son of a large family who lived in the reign of James I. This Tristram was appointed manager of the Ulster plantation of the Corporation of the city of London. Tristram prospered in his office, and shortly after the Restoration his son was created an Irish baronet. The second baronet was fortunate enough to fight on the winning side

for William III. against James II., and was still more fortunate in marrying an Irish heiress.<sup>1</sup> Sir Marcus, son of the last mentioned, married the Baroness de la Poer, daughter and heiress of the Earl of Tyrone. On this occasion Sir Marcus was raised to the peerage under the title of Viscount Tyrone, and a few years after became Earl of Tyrone. The Church of Ireland seems to have had a special attraction for their descendants; for since 1800 about a dozen members of the family have occupied prominent positions in the Church, amongst whom was the late Marcus Gervais Beresford, Primate of all Ireland, second son of the Bishop of Clonfert and Kilmacduagh.

Upon the translation of Bishop Beresford to Kilmore in 1802, Nathaniel Alexander, was raised to the bishopric. He was translated to the See of Killaloe, and succeeded by Christopher Butson, Dean of Waterford, whose long episcopal reign will be briefly considered in the next chapter.

<sup>1</sup> *Vide* 'Our Old Nobility.'



## CHAPTER VIII.

THE UNITED DIOCESE OF KILLALOE, KILFENORA,  
CLONFERT, AND KILMACDUAGH.

[A. D. 1834-1886.]

UPON the translation of Bishop Knox from Killaloe and Kilfenora to Limerick, and the appointment of Bishop Butson as his successor, in 1834, the scheme of the Ecclesiastical Commissioners contained in the Act 3 & 4 Will. IV. c. 37 (commonly called the Church Temporalities Act), was put into operation; thus the four dioceses became united, and the dignity, jurisdiction, and responsibility of the bishop were increased.

The united diocese stretches eighty miles in length (above one hundred English), including the whole of Clare and portions of Tipperary, Limerick, King's County, Queen's County, Galway, and Roscommon. It varies in breadth from seven to twenty-five miles, and covers the vast space of 1,707,851 acres. In 1792<sup>1</sup> it contained one hundred and thirty-eight parishes, distributed

<sup>1</sup> Dr. Beaufort's 'Memoir of a Map of Ireland,' 1792.

into fifty benefices, and there were only thirty-eight churches, and but four glebe-houses; but in 1820 (owing to the exertions of Bishop Loftus) the number of churches had been increased to fifty-two, and of glebe-houses to thirty-eight.

The Act of 1833 (which was but the precursor of a more severe act of spoliation in 1869) contained the following preamble:—

‘Whereas it is expedient to make provision for the abolition of First Fruits in Ireland, and the substitution of an annual tax in lieu thereof: and it is also expedient that compulsory assessment by vestries should be abolished in certain cases: And whereas the number of bishops in Ireland may be conveniently diminished, and the revenues of certain of the bishoprics, as well as the said annual tax, applied to the building, rebuilding, and repairing of churches, and other such like ecclesiastical purposes, and to the augmentation of small livings, and to such other purposes as may conduce to the advancement of religion, and the efficiency, permanence, and stability of the united Church of England and Ireland: And whereas the tenure by which Church lands are held in Ireland is inconvenient, and it is expedient to alter the same in such manner as may tend to the ease and security of the Church, and the advantage of the persons holding thereunder: Be it therefore enacted, &c. &c.

By this Act ten out of twenty-two bishoprics were abolished, and the revenues were confiscated to create part of the required fund. Dioceses were united, and the incomes of the clergy were rendered liable to a tax to create another part; while a third part was to be raised by the price of a perpetual alienation of the See lands from any control over them by the episcopal occupants of the respective Sees. But this Act was not allowed to pass into law without a solemn protest on the part of the bishops of the Church of Ireland. The following was the petition presented to the House of Lords;—

That your petitioners, are alarmed by a Bill recently introduced into the Commons House of Parliament, by which alterations of the utmost importance, and, as your petitioners apprehend, of the utmost danger, are proposed to be made in that part of the united Church established in Ireland. Bound to that Church by every obligation of duty, and urged by a paramount solicitude for its future welfare, your petitioners beg leave to submit to your Lordships their humble but strong remonstrance against any plan, however specious, by which a part of its property would be alienated. The suppression of nearly one-half of the bishoprics in Ireland makes a part of the proposed plans: the tendency of such

a measure to weaken the bond of union between Great Britain and Ireland, by actually violating one of its principal articles, is too obvious to require a comment. To the extent to which the measures proposed will diminish the incomes of the clergy, and to the consequences of impoverishing a class of men whose education and whose habits of life render them valuable members of society, and so peculiarly important in Ireland, where resident gentry are so rare, we beg to call your Lordships' particular attention. Nor will the evil resulting from such a diminution of means be confined to the beneficed clergy alone, but will extend with an influence still more injurious to the unbeneficed clergy, a very considerable number of whom will be deprived of subsistence by the inability of those by whom they had been employed to remunerate them for their services.

'In thus submitting to your Lordships a brief and respectful statement of the sentiments which we entertain upon this most important subject, we feel that we are performing a duty to which we are imperatively called. Upon your Lordships' wisdom we rely for protection from the evils with which we are so fearfully threatened. And your petitioners will pray.'

[Here follow the signatures.]

† Bishop Butson, with whom the history of the diocese in its present form commences, was born in the parish of Lambeth, Westminster, in May, 1747. He was the son of John Butson, a gentleman who owned the property upon which the well-known Astley's amphitheatre was afterwards erected. At nine years of age he was sent to the school of Dr. Lydiatt, at Warwick. Afterwards he was removed to Winchester. In January, 1767, he matriculated at Oxford as a commoner of Trinity College, and in the next year obtained a fellowship of New College. In 1771 he gained the Chancellor's prize for an English poem, 'On the Love of our Country:' a composition which was considered to have a high degree of merit. In 1772 he became B. A.; but the superior degrees he took in Trinity College, Dublin, after his retirement from England. In 1774 he vacated his fellowship of New College, by marrying the daughter of Sir H. Gould of Sharpham Park in Somersetshire; and coming over to Ireland in that year took Priest's Orders in Dublin on the 1st November. His earliest preferment in this country was to the rectory of Kiltallagh, in the diocese of Tuam. In April, 1784, he was appointed Dean of Waterford, and in June of the same year was presented to the vicarage of Kilbarron, in the diocese of Raphoe. In 1802 he was made Chancellor of Ferns, and in

1804 became bishop of the united diocese of Clonfert and Kilmacduagh.

His episcopate lasted thirty-four years, a period more than equal to that of the united incumbencies of his eight next predecessors, who had occupied Clonfert and Kilmacduagh as a stepping-stone to more eligible bishoprics. Bishop Butson died at Bath, and was buried in the abbey church of that city. A monument was erected there to his memory, bearing a Latin inscription, composed by himself, of which the following is a translation:—

‘ Sacred to the Memory of the

VERY REVEREND CHRISTOPHER BUTSON,

who was a distinguished fellow of the New College in the University of Oxford. Afterwards, having crossed to Ireland, he was promoted, in the year 1784, to the Chancellorship of the Cathedral Church of Ferns, and to the Deanery of Waterford. Having been consecrated to the Bishopric of Clonfert in the year 1804, he administered faithfully the affairs of that diocese during the space of thirty years, regarded with the reverence of his own clergy, and with the filial affections of the poor. Being promoted to the united diocese of Killaloe in the year 1834, he departed this life on the 24th day of March, 1836, aged 89.’

The next bishop was Stephen Creagh Sandes, D. D., and Fellow of Trinity College, Dublin. He was consecrated on the 12th June, 1836, and having continued in the See but a few years, was translated to Cashel. There was probably no bishop held in greater esteem by his clergy, or one who was so universally beloved, and nowhere were his good qualities more fully recognized than in his own university. In the College Chapel a tablet, bearing the following inscription in Latin, was placed:—

‘ Sacred to the Memory of

STEPHEN CREAGH SANDES,

who, having discharged excellently the duties of a scholar and fellow of this college, was called first to the Episcopacy of Killaloe, and afterwards to that of Cashel, Emly, Waterford, and Lismore. Gentle, firm, sincere, and pious, a most impartial steward of the dignities and gifts of the Church, he lived beloved by all, he died lamented by all, by none more than by those to whom this University is dear, whose interests he always anxiously studied, wisely increased, and fearlessly defended. An ever-watchful guardian, lest she should suffer any loss, lest she should want any good whatever. Whilst he lived he loved to often return here, and to linger as long as possible within these walls: when dying he wished his remains to rest in no other place.’

At the beginning of the year 1839, Dr. Ludlow Tonson, brother of the then Lord Riversdale, was appointed to the vacant See. He was for several years rector of the quiet country parish of Aherne, in the diocese of Cloyne; but his eminence as a preacher having become generally known, he was frequently called from his comparative seclusion to advocate the claims of some important missionary or charitable institution, and became in time one of the most eloquent preachers of occasional sermons. His style of delivery was peculiarly his own, which had the effect of drawing, not only the members of the Church of Ireland, but also the Roman Catholics, to hear him.

On the occasion of a visit of the Lord Lieutenant (the Marquis of Normanby) to the Earl of Shannon at Castlemartyr, Dr. Tonson was invited to preach a sermon at the parish church, which attracted the notice of the Viceroy so much that, on the See of Killaloe becoming vacant, he was offered the dignity.

After the death of the bishop, which occurred on the 13th December, 1861, a memorial was sought by which his name might be perpetuated in the diocese. Subscriptions were raised among his friends, both clerical and lay, and the memorial was found in the erection of an eastern and four side windows next to the chancel of the Cathedral of St. Flannan. And thus succeeding



generations of bishops and clergy will have a perpetual recollection of a much-loved and excellent man, who presided over the united diocese for a period of twenty-two years.

The good bishop was succeeded by one equally well admired and loved, differing only in this, that whilst Lord Riversdale was eminent as a preacher, Bishop Fitzgerald was famous as a scholar and divine. As Professor of Moral Philosophy in the University of Dublin, he brought to the Chair those great gifts of attainment and philosophical powers that distinguished his whole collegiate life; and as a University teacher proved a not unworthy successor of William Archer Butler, whose premature death in 1848 rendered the professorship vacant. His genius and fitness generally were soon recognized, for in the same year he was promoted by Archbishop Whately to the parish of Donoughmore, in the county of Wicklow, together with a prebendal stall in St. Patrick's Cathedral. These he resigned in 1851, for the vicarage of St. Anne's, Dublin, rendered vacant by the promotion of Dr. West to the Archdeaconry of Dublin. In addition to the duties of a city pastor, and those as Professor of Moral Philosophy, he contributed much to the religious-political literature of the day.

The great dangers which threatened the doctrines of the Church at this time arose out of the

Oxford religious movement inaugurated by Dr. John Henry Newman in 1833, and the views promulgated in the series of 'Tracts for the Times.'

Dr. Newman's ostensible object in publishing this series was 'to contribute something towards the practical revival of doctrines which, although held by the great divines of the English Church, had become obsolete with the majority of her members, or withdrawn from public view by the more learned and orthodox who adhered to them.' Doubtless these 'Tracts' did revive doctrines, but such as were contrary to the Thirty-nine Articles, and Romanizing in their tendencies. In order to counteract their teaching, and to combat the growing spirit of scepticism, a remarkable series of papers was published, entitled 'Cautions for the Times.' These appeared periodically for nearly three years, and were largely contributed to by Professor Fitzgerald. In 1856 they were reprinted in one volume, edited by Archbishop Whately. A few years previous to the appearance of the 'Cautions,' the Parker Society issued 'Whitaker's Disputation on Holy Scripture against Bellarmine and Stapleton,' translated, with notes, by Mr. Fitzgerald. In 1855 he was promoted to the Archdeaconry of Kildare, which office he held until raised to the Bishopric of Cork, in 1857, on the recommendation of the Earl of Carlisle, Lord Lieutenant of Ireland.

The Rev. Dr. Quarry,<sup>1</sup> referring to this period of his episcopate, writes:—‘The bishop never acted in an arbitrary or unreasonable manner’ (in his endeavour to correct abuses). ‘He was in many cases successful; in others he recognized difficulties that could not be overcome. The slight flutter that this occasioned was soon over. And though in his whole government of the diocese he acted with firmness, the justice of his administration, and the uniform kindliness of his manner, and his perfect good temper, soon won him the confidence of his clergy. How little arbitrary he was may be judged from the fact, that while many of the clergy of that day were strenuously opposed to the system of education supported by the National Board, and the bishop, on the other hand, was strongly in favour of it, he never used any compulsion in this matter, though he might have used a moral compulsion if he chose to employ his patronage in forwarding his own views.’

On the death of Lord Riversdale, the vacant See was offered by the Queen to Bishop Fitzgerald, on the recommendation of Lord Carlisle, and accepted by him, much to the regret of the clergy of Cork, by whom he was held in great esteem. In some respects the change was a de-

<sup>1</sup> *Vide* his memoir in ‘Ecclesiastical History’ (Mr. Fitzgerald). London: 1885.

sirable one, for whilst Killaloe possessed none of those attractions peculiar to a large city, where many stirring religious discussions took place from time to time, yet it was better endowed than the See of Cork, and having a rural situation, it was, doubtless, more congenial to the bishop's temperament and studious habits.

Here, in his handsome episcopal residence, enclosed by a beautifully wooded demesne, he passed his time, disturbed only by pleasant visits from his clergy (who were always sure of a hearty welcome), frequent confirmations, and diocesan visitations, at which he delivered charges on the burning questions of the day. Thus he lived in a comparative degree of retirement and rural felicity, until 1868, when the cry of Disestablishment aroused Irish Churchmen to the danger which threatened them, and the good bishop, together with his brethren in the episcopate, threw himself heartily into the work of re-organization.

By the provisions of the Irish Church Act, the holding of the ancient synods of Ireland was legalized, at which both the clergy and laity attended. The Synod, or Convention, framed and adopted the rules by which the General Synod of the Church of Ireland is now regulated, and possessing such administrative power as may be necessary for the Church, and consistent with its episcopal constitution.

In addition to the House of Bishops, the General Synod consists of six-hundred and twenty-four clerical and lay representatives, elected once in three years by the various Diocesan Synods.

When the constitutional organization of the Church was completed, the first important step taken by the Synod was the appointment of a committee to inquire into, and report on, the changes in the Book of Common Prayer, which certain clerical and lay members of the Church considered advisable. In the important discussions which followed, Bishop Fitzgerald took a leading part, and by his prudence and moderation appeased many heated debates, and brought his wisdom and learning to bear upon great fundamental questions.

Amongst the many papers contributed by members of the Revision Committee, three were written by the bishop, viz. :—One, in which he treats, *per saturam*, on several proposed alterations—(I.) On Reports of English Ritual Commission; (II.) The present revision of the Psalms as being faulty; (III.) On the words ‘most religious,’ as applied to the Sovereign; (IV.) On length of Public Baptismal Service; (V.) On form of certifying Private Baptism; (VI.) That Communion should not be separated from Confirmation, but both should be administered at the same time; and (VII.) That

1 John v. 7 should be expunged from the Epistle in which it is now read. He wrote a second, on 'Sponsorial Engagements,' in which he says:— 'The view which I have always held is this, that while the child is a mere infant, incapable of distinguishing between good and evil, God receives him absolutely for Christ's sake as one of his redeemed creatures, and consequently an heir of everlasting life, and that after he has come to be capable of faith and repentance, the promise of eternal life will only stand good in him in case of his fulfilling the character of a repentant and believing person; and that, in order to make it plain to the congregation that baptism is not a magical spell, that will save a man at the end, however he may behave himself, the sponsors come forward (in a dramatic way familiar enough to the ideas of men in old times, and the institution of the civil law) to personate the child, and enter into an engagement on his part, which we hope he will accept hereafter, and which he is antecedently bound to accept, because it expresses the duty which all men who are sufficiently informed of the Christian revelation owe to God.' And a third paper on the use of the words, 'Receive ye the Holy Ghost,' &c., in the Ordination of Priests. But perhaps the most prolonged discussions were those on the recognition of the

regeneration of baptized infants in the Baptismal Service, and on the 'damnatory clauses' of the so-called Athanasian Creed.

In the case of the former, no substantial change was made, as diversities of opinion prevailed among faithful members of the Church, and liberty of expanding the formularies, as had hitherto been the general practice of the Church, was fully recognized.<sup>1</sup> The Creed remains where it was, but the rubric prescribing its use was removed. After nearly six years of anxious labour, the Revised Book of Common Prayer was adopted, having undergone no fundamental change, but only such alterations as could be noticed by a close comparison with the revision of 1662.

In the year 1878 the bishop attended the Pan-Anglican Synod, where he delivered a remarkable speech on the sceptical tendencies of the day. In the autumn of 1883, whilst holding a confirmation at Etagh, near Parsonstown, he was taken ill, but after a few days he was able to resume his duties. The improvement, however, was only temporary, and his enfeebled constitution gave way under rapid debility, which passed into a fatal attack of heart disease and affection of the spleen. He died shortly afterwards, at the age of sixty-nine.

<sup>1</sup> *Vide* Preface, Book of Common Prayer.

'The bishop,' writes one<sup>1</sup> who knew him well, 'was in his figure delicately framed, and somewhat over middle stature. He would have looked taller but for an habitual stoop, contracted at an early period of his life, which increased as years passed on. His large and finely-shaped head indicated the vast mental capacity which he had so studiously cultivated, and so diligently employed in his Master's service. His memory was the most perfect I have ever known, not only in its extent, but in its accuracy; and he clearly saw through and through whatever subject presented itself to his consideration. His manners were undemonstrative, corresponding with his feeble constitution, and he was always reticent about his inner feelings. But one soon perceived the depth and warmth of feelings displayed in acts if not in words; and his benignant smile left no doubt of the reality of his affection. His purse was freely opened, not only for public uses, but for private help to those who needed, and few but the recipients knew the extent and liberality of the assistance thus generously afforded. In society his conversation was the delight of all. He did not, like some noted conversers, usurp a large share of the conversation; he rather liked

<sup>1</sup> The Rev. John Quarry, D.D., Rector of Donoughmore, Co. Cork.



to draw out others, and listened to them as a learner. But he was ever ready with a pertinent and instructive remark, or an anecdote, in which kind he abounded, or else some brilliant flash of wit, which made his company so delightful.<sup>1</sup>

‘Unobtrusive always, he filled the foremost place in every social gathering. Worldly honours he seemed not to care for, and even disliked the title ‘My Lord,’ which belonged to his station. When the Primacy was vacant, it was well known that Lord Carlisle wished greatly that he should have been advanced to that dignity. I am sure he was very thankful himself that a different choice had been made. He felt that he could be better employed in the quietude of his more retired position than in a station of greater publicity, and the prominence of a more eminent dignity. His theological views, as far as they affected the ordinary course of the Christian ministry, and those in regard to the questions that pertain to the sphere of more recondite theology, will be sufficiently seen from his published works.

‘He belonged to no party in the Church, recognized what was right and good in all, and was

<sup>1</sup> He had a great dislike to having himself photographed; and on one occasion, when applied to by an artist for permission to take his likeness, he sent him word that he was not disposed ‘to show him such a *countenance*.’

severed from none by any narrow views or prejudices.<sup>1</sup> So far alone he might be called a Broad Churchman, but only so far.

‘As for that melting away of the great verities of Christianity by the so-called modern Broad Church party, he had no sympathy whatever with such systems or modes of treating Christian doctrines. If he did not follow more rigid divines in their systematic and theoretic interpretations of Scriptural statements carried beyond what the words of Scripture warrant, he was still more averse to those interpretations which reduced them to a cloudy vagueness which presented nothing to be grasped by the mind but undefined generalities.

‘It was no doubt in accordance with the principle of maintaining continuity that he more than once said to me that he thought all the changes from the first Prayer Book of Edward VI. were made for the worse. Of course this was very different from reviving usages after the continuity and the sense of continuity had long been broken in regard to the particulars that had been

<sup>1</sup> In a letter to the clergy of Cork, written in 1860, the bishop said, ‘I would tear the lawn from my shoulders, and sink my seal deeper than ever plummet sounded, before I would consent to hold rank and wealth on the disgraceful tenure of always swimming with the stream, and never contradicting public opinion.’

changed. In politics he was not a party-man, but was liberal with a reasoned liberality. If he might have been called a Whig, he was of a school of Whigs that is now well-nigh extinct. In every sphere of thought or action his mind was eminently judicial, and its moderation was well expressed by the motto he was accustomed to write in his books, ἐν μέσῳ ἡ ἀρετή (courage in the midst).

The following resolution was unanimously adopted by the Diocesan Council of Killaloe on the 7th December, 1883: 'That at our first meeting since the death of our beloved and valued Bishop, we desire to express our unfeigned sorrow for his removal. No words can fully express the greatness of our loss. The clearness of his understanding and the wealth of his information gave such wisdom to his judgment that his loss at the Council Board must be severely felt. But the remembrance of his gracious manner and princely generosity will be fondly cherished, and live as an example to others in the future. For his bereaved family the Council would express the deepest sympathy, and would offer up an earnest prayer that the Father of Mercies and the God of all Comfort might comfort them, and guide and guard them evermore into the eternal rest that remains for all the people of God.' Another resolution, joined in by the whole

united diocese, was passed, appealing to its members and to the many friends of the late diocesan, to contribute in expressing, in some suitable manner, their full appreciation of his great worth, and the veneration in which they held his memory. A committee representing each district was appointed to bring this appeal before the public, and the form which the proposed memorial should take was—either to assist in the publication of his works; to found one or more Exhibitions in the Divinity School in Trinity College, Dublin; or to effect some judicious work of restoration in the choir of the Cathedral of St. Flannan, in which he had ministered and worshipped for so many years.

After the death of the bishop the Churchmen of the whole united diocese were called upon to select for the first time, and in accordance with the Statutes enacted in 1879, a person 'of such learning and soundness in the faith, and of such virtuous and pure manners and conversation, as to be fitted and qualified for the holy office of bishop.' A special meeting of the joint synods was, therefore, convened by the archbishop of the province, and the members called upon to elect a successor to the vacant See. The first vote having been taken, the voting papers were examined, and the names of such persons as had obtained not less than one-fourth of the votes of

the members present of each Order, or one-third of the votes of the members of either Order, were placed on a select list. The members then proceeded to vote on the names so selected, each member voting for one person only. As a result, it was found that Archdeacon Chester had a two-thirds majority of the clergy, but had not a two-thirds majority of the laity, and therefore voting papers were again distributed. A vote was again taken, which resulted in the election of the Archdeacon, by the almost unanimous vote of the clergy, and by more than two-thirds of the laity.

To write of the present occupant of the See, who for nearly forty years has been a faithful and devoted Irish clergyman, would seem superfluous. Far and wide throughout the united diocese over which he presides the name of Dr. William Bennet Chester is a household word, and in those parishes where he laboured so successfully, and especially so in Nenagh and Parsonstown, his memory will long remain fresh in many hearts. Nor is it within the proper purpose of this history to describe the diocese under his administration, but the time during which he has occupied the See has been long enough to show the love and esteem in which he is held by his clergy, and how much his efforts to advance the interests of the diocese are appreciated by the laity.

In conclusion : if it be true (and it is true) that the Church, the Body of Christ, consists, like man's natural body, of various members having their own separate duties, then is this brief history, which has been traced in the foregoing pages, a part not only of the great Anglican Church, but also of the Universal Church of Christ. If it be true that the Church of Ireland has passed through dark and struggling, difficult and dangerous times, it is equally true that the angel of the Lord was with her. Though kings are no longer her nursing fathers, and queens her nursing mothers, the lustre of her genius, the missionary zeal, sanctity, and learning of her sons have left their mark on Christendom.

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## APPENDIX.

### BISHOPS OF KILLALOE.

|                                | Date of Accession. |
|--------------------------------|--------------------|
|                                | A.D.               |
| Saint Flannan, . . . .         | 639                |
| Cormacan O'Muilcashel, . . . . | 1019               |
| O'Gernidider, . . . .          | 1055               |
| Teige O'Teige, . . . .         | 1083               |
| Thady O'Lonergan, . . . .      | 1161               |
| Donat O'Brien, . . . .         | 1161               |
| Constantine O'Brien, . . . .   | 1169               |
| Dermod O'Coning, . . . .       | 1194               |
| Charles O'Heney, . . . .       | 1195               |
| Cornelius O'Heney, . . . .     | 1215               |
| Robert Travers, . . . .        | 1216               |
| Donald O'Kennedy, . . . .      | 1231               |
| Isaac O'Cormacain, . . . .     | 1253               |
| Matthew O'Hogain, . . . .      | 1267               |
| Maurice O'Hogain, . . . .      | 1281               |
| David Macmahon, . . . .        | 1299               |

|                                 | Date of Accession. |
|---------------------------------|--------------------|
|                                 | A.D.               |
| Thomas O'Cormacain, . . . . .   | 1316               |
| Benedict O'Coscry, . . . . .    | 1322               |
| David of Emily, . . . . .       | 1326               |
| Thomas O'Hogain, . . . . .      | 1343               |
| Thomas O'Cormacain, . . . . .   | 1355               |
| Matthew Magrath, . . . . .      | 1391               |
| Robert Mulfield, . . . . .      | 1409               |
| Donat Magrath, . . . . .        | 1428               |
| Eugene O'Phelan, . . . . .      | 1429               |
| Thady Magrath, . . . . .        | 1430               |
| Ired Lonergan, . . . . .        | —                  |
| James O'Connellan, . . . . .    | 1441               |
| Terence O'Brien I., . . . . .   | —                  |
| Thady, . . . . .                | 1460               |
| Matthew O'Griffa, . . . . .     | 1483               |
| Terence O'Brien II., . . . . .  | 1483               |
| Richard Hogan, . . . . .        | 1525               |
| James O'Conan, . . . . .        | 1533               |
| Cornelius O'Dea, . . . . .      | 1546               |
| Terence O'Brien III., . . . . . | 1555               |
| Maurice O'Brien, . . . . .      | 1570               |
| John Rider, . . . . .           | 1613               |
| Lewis Jones, . . . . .          | 1633               |



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|                           | Date of Accession. |
|---------------------------|--------------------|
|                           | A.D.               |
| Edward Parry, . . . .     | 1646               |
| Edward Worth, . . . .     | 1660               |
| Daniel Witter, . . . .    | 1669               |
| John Roan, . . . .        | 1675               |
| Henry Ryder, . . . .      | 1693               |
| Thomas Lyndsay, . . . .   | 1695               |
| Sir Thomas Vesey, . . . . | 1713               |
| Nicholas Forster, . . . . | 1714               |
| Charles Carr, . . . .     | 1716               |
| Joseph Story, . . . .     | 1740               |
| John Ryder, . . . .       | 1742               |
| Jemmet Brown, . . . .     | 1743               |
| Richard Chenevix, . . . . | 1745               |
| Nicholas Synge, . . . .   | 1746               |

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## BISHOPS OF KILFENORA.

|                                 | Date of Accession. |
|---------------------------------|--------------------|
|                                 | A.D.               |
| Christian, . . . . .            | 1254               |
| Maurice, . . . . .              | 1265               |
| Florence O'Tegernach, . . . . . | 1273               |
| Charles, . . . . .              | 1281               |
| Congal O'Loughlin, . . . . .    | 1300               |
| Simon O'Currin, . . . . .       | 1300               |
| Maurice O'Brien, . . . . .      | 1303               |
| Richard O'Loughlin, . . . . .   | 1323               |
| Patrick, . . . . .              | 1394               |
| Phelim O'Loughlin, . . . . .    | —                  |
| Denis O'Cahan, . . . . .        | —                  |
| Maurice O'Brien, . . . . .      | 1491               |
| Maurice O'Brien, . . . . .      | 1523               |
| John O'Hinalan, . . . . .       | 1552               |
| Daniel, . . . . .               | 1585               |
| Bernard Adams, . . . . .        | 1606               |
| John Steere, . . . . .          | 1617               |
| William Murray, . . . . .       | 1622               |
| James Heygate, . . . . .        | 1630               |
| Robert Sibthorpe, . . . . .     | 1638               |
| Samuel Pullen, . . . . .        | 1660               |

BISHOPS OF KILLALOE AND KILFENORA.

|                                  | Date of Accession. |
|----------------------------------|--------------------|
|                                  | A.D.               |
| Robert Fowler, . . . .           | 1771               |
| George Chinnery, . . . .         | 1779               |
| Thomas Barnard, . . . .          | 1780               |
| Hon. William Knox, . . . .       | 1794               |
| Hon. Charles D. Lindsay, . . . . | 1803               |
| Nathaniel Alexander, . . . .     | 1804               |
| Lord R. P. T. Loftus, . . . .    | 1804               |
| Richard Mant, . . . .            | 1820               |
| Alexander Arbutnot, . . . .      | 1823               |
| Hon. Richard Ponsonby, . . . .   | 1828               |
| Hon. Edmund Knox, . . . .        | 1831               |

## BISHOPS OF CLONFERT.

|                                      | Date of Accession. |
|--------------------------------------|--------------------|
|                                      | A.D.               |
| St. Brendan, . . . . .               | —                  |
| St. Moena, . . . . .                 | —                  |
| Fintan Corach, . . . . .             | —                  |
| St. Senach Garbb, . . . . .          | —                  |
| St. Colman, . . . . .                | —                  |
| Cumin, . . . . .                     | —                  |
| Rutmel, . . . . .                    | —                  |
| Cathald Mac Cormac, . . . . .        | —                  |
| Cormac Mac Ædain, . . . . .          | —                  |
| Gilla Mac Aiblen, . . . . .          | —                  |
| Petus O'Mordai, . . . . .            | —                  |
| Molisa Mac Award, . . . . .          | —                  |
| Malcallan, . . . . .                 | —                  |
| Thomas, . . . . .                    | —                  |
| Cormac (Charles O'Lumlin), . . . . . | —                  |
| Thomas O'Kelly, . . . . .            | —                  |
| John, . . . . .                      | 1266               |
| Robert, . . . . .                    | 1296               |
| Gregory Brogy, . . . . .             | 1308               |
| Robert Le Petit, . . . . .           | 1319               |

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|                              | Date of Accession. |
|------------------------------|--------------------|
|                              | A.D.               |
| John O'Lean, . . . .         | 1322               |
| Thomas O'Kelly, . . . .      | 1347               |
| Maurice O'Kelly, . . . .     | 1378               |
| David Corre, . . . .         | 1398               |
| Thomas O'Kelly, . . . .      | 1415               |
| John Heyn, . . . .           | 1438               |
| Thomas De Burgo, . . . .     | 1444               |
| Cornelius O'Mulledy, . . . . | 1447               |
| Cornelius O'Cunlis, . . . .  | 1448               |
| Matthew Macraib, . . . .     | 1482               |
| David De Burgo, . . . .      | 1508               |
| Dennis, . . . .              | 1509               |
| Richard Nangle, . . . .      | 1536               |
| Roland De Burgo, . . . .     | 1541               |
| Stephen Kerovan, . . . .     | 1582               |

## BISHOPS OF KILMACDUAGH.

|                                 | Date of Accession. |
|---------------------------------|--------------------|
|                                 | A.D.               |
| St. Colman, . . . . .           | 620                |
| Indrect, . . . . .              | —                  |
| Regnad O'Ruadar, . . . . .      | —                  |
| Hugh Odo, . . . . .             | 1227               |
| Galasius Macscelagai, . . . . . | —                  |
| Maurice Ileyan, . . . . .       | 1284               |
| David O'Ledaghan, . . . . .     | 1284               |
| Laurence O'Lagban, . . . . .    | 1290               |
| Luke, . . . . .                 | 1307               |
| John, . . . . .                 | 1326               |
| Nicholas, . . . . .             | 1360               |
| Gregory Ileyan, . . . . .       | 1394               |
| Nicholas Ileyan, . . . . .      | —                  |
| John Icomaid, . . . . .         | —                  |
| John, . . . . .                 | 1418               |
| Cornelius, . . . . .            | 1493               |
| Matthew, . . . . .              | 1503               |
| Christopher Bodekine, . . . . . | 1533               |
| Stephen Kerovan, . . . . .      | 1573               |
| Roland Linch, . . . . .         | 1587               |

## BISHOPS OF CLONFERT AND KILMACDUAGH.

|                                        | Date of Accession. |
|----------------------------------------|--------------------|
|                                        | A.D.               |
| Roland Linch, . . . . .                | 1602               |
| Robert Dawson, . . . . .               | 1627               |
| William Baily, . . . . .               | 1644               |
| Edward Wolley, . . . . .               | 1664               |
| William Fitzgerald, . . . . .          | 1691               |
| Theophilus Bolton, . . . . .           | 1722               |
| Arthur Price, . . . . .                | 1729               |
| Edward Synge, . . . . .                | 1730               |
| Mordecai Cary, . . . . .               | 1731               |
| John Whitcomb, . . . . .               | 1735               |
| Arthur Smyth, . . . . .                | 1752               |
| Hon. William Carmichael, . . . . .     | 1753               |
| William Gore, . . . . .                | 1758               |
| John Osnald, . . . . .                 | 1762               |
| Dennis Cumberland, . . . . .           | 1763               |
| Walter Cope, . . . . .                 | 1772               |
| John Law, . . . . .                    | 1782               |
| Richard Marlay, . . . . .              | 1787               |
| Hon. Charles Brodrick, . . . . .       | 1795               |
| Hugh Hamilton, . . . . .               | 1795               |
| Matthew Young, . . . . .               | 1798               |
| George De la Poer Beresford, . . . . . | 1801               |
| Nathaniel Alexander, . . . . .         | 1802               |
| Christopher Butson, . . . . .          | 1804               |

BISHOPS OF THE UNITED DIOCESE OF KILLALOE,  
KILFENORA, CLONFERT, AND KILMACDUAGH.

|                                        | Date of Accession. |
|----------------------------------------|--------------------|
|                                        | A.D.               |
| Christopher Butson, . . .              | 1834               |
| Stephen Creagh Sandes, . . .           | 1836               |
| Hon. Ludlow Tonson, <sup>1</sup> . . . | 1839               |
| William Fitzgerald, . . .              | 1862               |
| William Bennet Chester, . . .          | 1884               |

<sup>1</sup> Afterwards Lord Riversdale.

THE END.







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